100 FABRICATED HADITH

Jihad An-Nafs, Jihad Al-Akbar

Seek Knowledge, even to China

Love the Arabs because I was an Arab

The ink of a Scholar is holier than the Blood of a Martyr

I am a City of Knowledge and Ali is the Gate

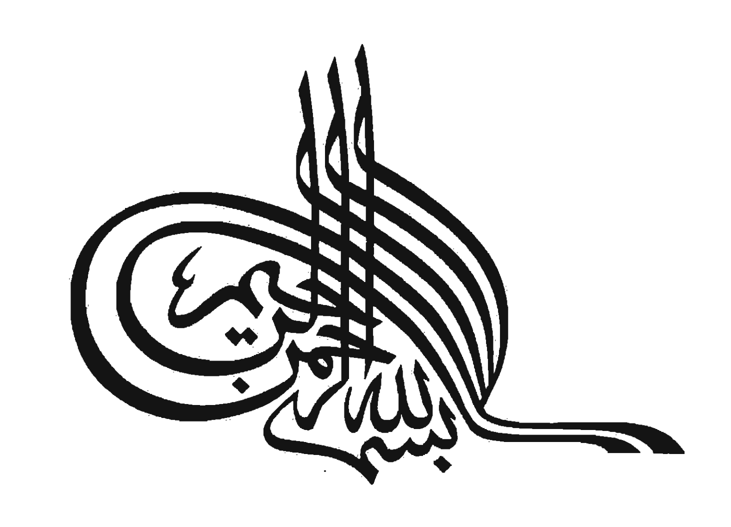
Compilation, Translation and Refutation by
Shaikh Abdullah Faisal

The Prophet is made of Noor

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Bismi Allahi Alrrahmani Alrraheemi

In the name of Allah, the most Beneficent, the most Merciful



100 FABRICATED HADITH

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INTRODUCTION

All praise is due to Allah ﷻ Lord of the worlds. We praise Him and ask His forgiveness and guidance. We seek refuge in Allah ﷻ from the evil in ourselves and the bad consequences of our vile actions. Whomsoever Allah ﷻ guides no one can misguide. And whomsoever He misguides no one can guide. I testify to the fact that there is nothing in the heavens above nor the earth below, which deserves to be worshipped except Allah ﷻ. I also testify to the fact that Muhammad Ibn Abdullah ﷺ is his last Prophet and Messenger.

The most truthful speech is the book of Allah ﷻ and the best guidance is the guidance of Muhammad ﷺ. The worst of matters is the newly invented ones. And every newly invented matter is a bid'ah and every bid'ah is a going astray, and every going astray leads to the Naar (Hell fire).

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

"O you who believe! Fear Allah as He is supposed to be feared and do not die unless you die as Muslims". [114]

[114] Surah Al-Imran -3:102

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

"O you who believe! Fear Allah and when you speak, speak straight to the point. He will make your actions right for you and forgive you your wrong doings. Whoever obeys Allah and His messenger has won a mighty victory".[115]

On many occasions I have attended Islamic conferences, symposiums, lectures and khutbas in different parts of the world. Unfortunately I have heard many Muslim speakers delivering fiery lectures on Islamic topics in Arabic and English and they often quote fabricated Ahaadith knowingly or unknowingly, and their audience were totally unaware that these ahaadith are unsound. These fabricated ahaadith, if they are left unexposed, the Muslims will eventually believe in them and think they are a part and parcel of Islam. And this is exactly what is happening in the Muslim communities today around the world.

It is for this reason that I have decided to compile this book; the first of its kind in the English language. It is impermissible for a person to quote fabricated ahaadith and give Muslims the impression that the hadith is sahih (authentic). These fabricated ahaadith that are floating around the Muslim communities in different countries are very dangerous to the spiritual well being of the Muslims. Especially those which promote bid'ah, superstition, kufr, shirk, male chauvinism, racism, nationalism etc. Additionally the Holy Prophet ﷺ

[115] Surah Al- Ahzab 33:70-71

said, *"He who tells a lie on me intentionally, let him take his seat in the hell fire".* [3]

The scholars of Hadith differ as to whether or not the person who lies about the Prophet ﷺ is a kafir. Some say he is a faasiq (weak Muslim) while others say he is a kafir. I prefer the opinion that says he is a kafir because lying about the Prophet ﷺ is actually lying about Allah ﷻ.

The Sunnah of the Holy Prophet Muhammad ﷺ has been accepted as an important source of Islamic law, next in importance to the Holy Qur'an. This status of the Sunnah has remained unchallenged and undisputed throughout the centuries. There have been many differences among Muslims in their juristic opinions, but the authority of the Holy Qur'an and the Sunnah of the Holy Prophet ﷺ has never been denied by any jurist. No Muslim is allowed to deny the authority of the Sunnah because Allah ﷻ has made it compulsory on us all to believe and follow all the authentic traditions of the Holy Prophet ﷺ In regards to this Allah ﷻ said:

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾

"Say, (O Muhammad ﷺ to mankind) if you really love Allah then follow me (i.e. my Sunnah). Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful" [4]

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[3] Sahih Al-Bukhari (Arabic/English) Vol. 1, p.83, No.107.
[4] Surah Al- Imran 3:31

وَمَا ءَاتَىٰكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَانتَهُوا

"....And whatsoever the Messenger Muhammad ﷺ gives you take it and whatsoever he forbids you, abstain from it...."[5]

وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّـٰتٍ تَجْرِى مِن

تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٣﴾

"And whoever obeys Allah and his Messenger ﷺ Allah shall admit him into gardens underneath which rivers flow they shall abide therein forever, this is the supreme triumph."[6]

The above-mentioned ayahs are clear evidence that it is compulsory on us to follow the Prophet ﷺ. Thus he who denies the authority of the Sunnah is a kafir outside the fold of Al-Islam.

Had it not been for the sunnah we wouldn't know how to pray, fast and perform Hajj because these rituals were not explained to us in the Holy Qur'an. Because the Sunnah is the second source for learning Islam after the Holy Qur'an, the scholars have paid a lot of attention to its memorisation, compilation, explanation and classification. They have meticulously separated the sahih (sound) traditions from the fabricated ones. They were able to do so because Allah ﷻ has given this ummah something, which He didn't give to the people before us. This special gift is Isnaad i.e. a chain of transmitters leading back to the Holy Prophet ﷺ. This is stated in an Athar (sayings and doings of the Sahaabahs) from Ibn Abbas (ra). Hence every authentic Hadith has an Isnaad.

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[5] Surah Al-Hashr 59:7
[6] Surah An-Nisaa 4:13

It's not surprising that the scholars of Hadith are able to separate the strong ahaadith from the weak and fabricated ones because Allah ﷻ has promised to protect this Deen, and Allah ﷻ would never break His promise, thus He ﷻ said:

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٩﴾

"Verily it is We who have sent down the dhikr (i.e. Qur'an) and surely We will guard it from corruption."[7]

It is the Hadith that explains the Holy Qur'an; hence protection of the Qur'an necessitates protection of the Hadith from corruption also. This is the reason Allah ﷻ gave the Hadith scholars the tawfeeq (ability) to differentiate between the strong ahaadith and the fabricated ones.

I have tried to the best of my ability to translate these fabricated ahaadith word for word, without adding my own opinion and taste to the original text. Also the reader must always bear in mind that I did not classify these ahaadith myself, rather the classification was done by the scholars of the pious predecessors whose speciality was Hadith.

I did not stop at compiling and translating these fabricated ahaadith but instead I refuted most of them i.e. the ones I consider to be responsible for spreading dangerous ideas among the Muslims; ideas like superstitions, kufr, shirk, male chauvinism, racism, bid'ah, nationalism and fanatical allegiance to a particular school of thought. I pray Allah ﷻ will make this humble effort of mine be for the sake of His countenance. And

[7] Surah Al- Hijr 15:9 – Isnaad is not the only gift which Allah ﷻ has given to this Ummah, tayammum, lailatul qadr as well as the Ganeemah (booty) are all gifts from Allah which are exclusive to the Ummah of Muhammad ﷺ

may He crown this endeavour with success and make it be of benefit to the believers of the present and of those to come in the future. May Allah ﷻ bless our Holy Prophet ﷺ, his family and his companions and grant them abundant peace.

Shaikh Faisal
London 2000

HADITH 1

Conversation in the Masjid eats up good deeds the way animals consume grass.

This was related by Al Haafidh Al-Iraqi who said it was a fabricated Hadith. Abdul Wahhaab As-Subki in the book Tabaqaat As-Shaafi'ia (Vol.4, p.145) said this Hadith is devoid of an Isnaad i.e. an authentic chain of transmitters.

It is permissible for Muslims to converse in the mosque providing the conversation does not include backbiting, slandering, tale bearing, ridiculing, kufr, shirk and deviation from the Qur'an and Sunnah. While conversing the Muslims are not allowed to raise their voices because this behaviour is not befitting of a Muslim in the mosque. Moreover Allah ﷻ has forbidden the raising of voices in the mosque in Surah Hujuraat verse 2.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرۡفَعُوٓاْ أَصۡوَٰتَكُمۡ فَوۡقَ صَوۡتِ ٱلنَّبِيِّ

"O you who believe do no raise your voices above the voice of the Holy Prophet"

It is also makruh (disliked) to speak unnecessarily after the Iqaamah is called. It is haraam to speak when the Athaan is being called. Thus the Muslims are obliged to keep quiet and repeat the athaan softly behind the muathin. As for speaking in the mosque on Jumu'ah day while the Imam is delivering the khutba, this is totally haraam. Hence the one who speaks has no Jumu'ah.

On the authority of Ibn Abbas (ra), the Messenger of Allah ﷺ said: *"Anyone who speaks on Jumu'ah day while the*

Imam is delivering the khutba, his similitude is like a donkey carrying books; and the one who says to him be quiet, is guilty of speaking during the sermon and thus he the speaker has no Jumu'ah."[8]

Narrated Abu Huraira (ra), Allah's Apostle ﷺ said: *"When the Imam is delivering the khutba and you ask your companion to keep quiet and listen then no doubt you have done an evil act."*[9]

The sin of speaking during the sermon on Friday is so grave it renders your Jumu'ah null and void. Even to say to your brother keep quiet is impermissible. It is also haraam to speak when the Holy Qur'an is being recited. Hence Allah ﷻ said:

وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ٢٠٤

"Whenever the Qur'an is being recited listen attentively to it and keep quiet in order that you may obtain Allah's mercy."[10]

Hadith 2

Beautify your dining table with herbs for verily it drives away the devil upon reciting Bismillah hirrahmaa niraheem.

Related by Abu Na'eem and classified fabricated by Adh-Dhahaabee.

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[8] Musnad Ahmad Vol.2, p.244

[9] Sahih Bukhari (Arabic/English) Vol.2. p.27. No.56

[10] Surah Al A'raaf 7:204

HADITH 3

Prayer performed in a turban is equivalent to fifteen prayers without a turban. And a Jumu'ah prayer performed in a turban is equivalent to ten Jumu'ah prayers without a turban. Verily the angles wear turbans for the Jumu'ah prayer and they continue to send blessings on the people who wear turbans until sunset.

Related by Ibn Najjaar and classified fabricated by Ibn Hajar in his book Lisaanul Meezaan (Vol.3, p.244).

HADITH 4

Love the Arabs for three reasons; because I Muhammad (Allah's apostle) am an Arab, the Holy Qur'an was revealed in Arabic and the language of Jannah will be Arabic.

Related by Al Haakim in his book Al Mustadrak (Vol.4, p.87). The great Hadith scholar Abu Haatim in his book Jarh Wa Ta'deel, 'The Invalidation and Acceptance of Transmitters of Hadith' (Vol.3, p.359), said this Hadith is false.

In Islam we love people if they are mindful of their duties to Allah ﷻ. We do not show love to people because of their race, language, tribe, nationality or wealth.

The Arab governments in the world today happen to be the greatest enemies of Islam and Muslims, thus we are not allowed to love these despotic leaders simply because they are Arabs, this is so because we are obliged to practise Al Walaa

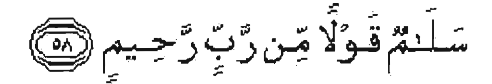
Wal Baaraa i.e. to love and hate solely for Allah ﷻ. In this regard Allah ﷻ said:

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ
وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَـٰٓئِكَ كَتَبَ
فِى قُلُوبِهِمُ ٱلْإِيمَـٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّـٰتٍ تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ أُو۟لَـٰٓئِكَ
حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴿٢٢﴾

"You will never find any people who believe in Allah and the last day making friends with those who are enemies of Allah and His messenger. Even though they may be their fathers, or their sons or their brothers or their kindred. For such He Allah has written in their hearts Iman (faith)."[11]

It is worthy of mentioning that when the Holy Prophet Muhammad ﷺ fought his first battle i.e. the battle of Badr. He didn't fight against Persians or Romans but instead he fought against his own people the Arabs of Quraish. In this battle Umar (ra) killed his own uncle and Abu Ubaida Ibn Al Jarraah (ra) killed his own father. As for the language of Jannah, Allah ﷻ knows best what it shall be, however Allah ﷻ shall say 'Assalaamu alaikum' to the believers after admitting them into His paradise, and this is the explanation to Allah's ﷻ words:

[11] Surah Mujaadilah 58:22



"It will be said to them "Salaamun" (peace be on you) a word from the Lord Allah, most merciful".[12]

Hadith 5

When Adam committed the sin of approaching the forbidden tree he said: "O Lord, I beg of Thee to forgive me due to the right of Muhammad ﷺ over You". So Allah ﷻ said: "O Adam how did you know about Muhammad seeing that I have not yet created him." He Adam replied: "O Lord when You created me with Your own hands and blew in me of Your soul, I raised up my head, thereupon I saw on the pillar of Your throne; There is no god but Allah ﷻ and Muhammad is His Messenger; written on it. I therefore know that You wouldn't have mentioned someone's name beside Yours unless he was the most beloved person to You in the whole of Your creation". So Allah ﷻ said to him: "O Adam you have spoken rightly, verily he is the most loved by Me of all My creation. Call upon Me by his right over Me and I'll forgive you. And if it wasn't for Muhammad I wouldn't have created you".

Related by Al Haakim (Vol.2, p.615) and related by Ibn Asaakir (Vol.2, p.323).

[12] Surah Yaa-Sin 36:58 – See Tafseer Ibn Kathir for the explanation of Surah Yaa-Sin verse 58.

This Hadith was narrated by Abdur Rahman Ibn Zaid Ibn Aslam who the scholars of Hadith say is very weak. Adh-Dhahaabee said this hadith was fabricated and there is a person called Abdullah Ibn Muslim Al Firee who was found in the chain of transmitters who was a known liar. Ibn Hibbaan said Abdullah Ibn Muslim was in the habit of fabricating ahaadith. He used to fabricate ahaadith and claimed that he heard them from Laith and Malik.

The view held by the scholars that this Hadith is a baseless fabrication is further supported by the fact that it contradicts the Holy Qur'an in two places, firstly that it declares that Allah the most High forgave Adam عليه السلام because of his Tawassul by means of the Prophet ﷺ. Whereas Allah ﷻ the mighty and majestic says:

فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٖ فَتَابَ عَلَيۡهِۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٣٧﴾

"Then Adam received from his Lord words. And his Lord pardoned him and accepted his repentance, verily He is One who forgives (accepts repentance) the most merciful". [13]

The great commentator of the Qur'an Ibn Abbas (ra) explained these words and this explanation is contrary to the above-fabricated Hadith. Tabari reports 1/193 from Ibn Abbas (ra) concerning the meaning of the ayah, he said: *"O my Lord did you not create me with your hands?" He said: "Yes indeed." He said: "Did you not breathe life into me?" He said: "Yes Indeed." He said: " O my Lord did you not make me an inhabitant of Your garden?" He said: "Yes indeed." He said:*

[13] Surah Baqarah 2:37

"Does not your mercy prevail over Your wrath?" He said: "Yes indeed." He said: "Were I to repent and make amends will You return me to the garden?" He said: "Yes indeed." He, Ibn Abbas said: So that is His saying "Then Adam received from his Lord words..." Al Haakim has classified this Hadith as authentic and Adh-Dhahaabee agreed with him.

Allah ﷻ told us exactly what Adam and his wife Eve said when they sought His forgiveness. They never at any point called upon Allah ﷻ in the name of Muhammad ﷺ but instead they said during their supplication:

رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾

"Our Lord! We have wronged ourselves. And if You forgive us not and bestow not upon us Your Mercy, we shall certainly be of the khaasiroon (losers)."[14]

There are various Sufi orders in the Muslim world today who rely on this fabricated Hadith to practise the haraam types of tawassul. The Arabic word tawassul means to draw near to what one desires earnestly. Tawassul can be halaal or haraam. The halaal tawassul comes in three different forms. The first of which is to draw near to Allah ﷻ and seek His pleasure and forgiveness by doing righteous deeds like salah, zakah, sadaqa, thikr, fasting, hajj, umrah, reading Qur'an, jihad etc.

One of the most splendid examples of drawing near to Allah ﷻ with righteous deeds and consequently attaining what one desires from Allah ﷻ by virtue of the pious deed is the

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[14] Surah Al A'raaf 7:23 – See Jamiul Bayaan Fee Tafseer Al Qur'an By Ibn Jareer Vol.1, p.193-194.

following story.

Hazrat Abdullah Ibn Umar (ra) has related that he heard the Holy Prophet ﷺ recount the following: Three persons of a people before you were on a journey when they were over taken by a storm and therefore they took shelter in a cave. A rock slipped down from a mountain and blocked the exit of the cave. One of them said: "The only way for deliverance left is to beseech Allah in the name of some virtuous deed."Thereupon one of them supplicated, "O Lord my parents were very old, I used to offer them their nightly drink of milk before my children and other members of the family. One day I went astray far away in search of green trees and could return only after my parents had gone to sleep. When I had milked the animals and brought them their nightly drink they were fast asleep, but I did not like to disturb them, nor would I give any part of the milk to my children and other members of the family till after my parents had their drink. Thus with the vessel in hand, I awaited their awakening till the break of dawn, while the children cried out of hunger at my feet. When they woke up they had their drink. O Lord, if I did this seeking only thy pleasure then do thou relieve us of the distress wrought upon us by this rock." Thereupon, the rock moved a little but not enough to let them pass out. Then the second man supplicated: "O Lord I had a cousin whom I loved more passionately than any man loves a woman. I tried to seduce her but she would have none of me, till in a season of great hardship due to famine, she approached me for help and I gave her one hundred and twenty dinars on condition that she would have sexual intercourse with me. She agreed, and when we got together and I was going to have intercourse with her, she pleaded: "Fear Allah and do not take my virginity unlawfully." Whereupon I moved away from her despite the fact that I desired her passionately, and I let her keep the money I had given her. O Lord, if I did this seeking only thy pleasure, do thou remove the distress in which we find ourselves." Again the rock moved a little but not enough to let

them pass out. Then the third man supplicated: "O Lord, I hired some labourers and paid them their dues, but one of them left leaving behind what was due to him. I invested it into the business and the business prospered greatly. After a time the labourer came back and said: "O servant of Allah, hand over to me my wages." I said to him: all that you see is yours, camels, goats, cattle and servants. He said: "Don't play jokes with me O servant of Allah." I assured him I am not joking. So he took all of it sparing nothing. Lord if I did this seeking only thy pleasure, do thou relieve us of our distress." The rock then moved away, and all three came out of the cave safe and sound.[15]

The above mentioned Hadith has many lessons which include:

1. The obligation of placing ones trust in Allah ﷻ in times of distress.
2. The permissibility of using ones pious deeds as a means of tawassul to accomplish ones aim and objective from Allah ﷻ.
3. The high merit of looking after one's parents.
4. The importance of returning things that were entrusted to you.
5. The high merit of avoiding unlawful sexual intercourse.

Since all three men drew near to Allah ﷻ by the virtues of their pious deeds and beseeched Him to alleviate their plight by the excellence of their righteous actions, there can be no doubt that this hadith is one of the most splendid examples of the lawful tawassul.

Hence it is permissible for a Muslim today to say to Allah ﷻ: O Allah ﷻ grant me your forgiveness due to my fast of Ramadhan or Hajj or Jihad etc. You can use all these pious deeds as tawassul as long as you did them solely for the pleasure of Allah ﷻ and not for fame or fortune.

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[15] Sahih Bukhari (Arabic/English) Vol. 3, p.260, No.472 – See also Riyadh-us-Saleheen Vol. 1, p.8, No.12.

The second halaal form of tawassul is to draw near to Allah ﷻ and seek his help, blessings or forgiveness by calling upon Him with some of His names and attributes. In this regard Allah ﷻ said:

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٨٠﴾

"Unto Allah belongs the most perfect and beautiful names, so call upon Him by these names."[16]

Hence it is permissible for a Muslim to say in his du'aa: "O Allah ﷻ I ask You by Your name being the Most Merciful, the Bestower of Mercy to bestow upon me safety and blessings." Or another believer who may say: "O Allah ﷻ, I call upon You with Your perfect names and attributes The Forgiving, forgive me of my blunders those that are concealed and those that are revealed. I call upon You by virtue of the fact that Your name is **Al Ghafoor** hence none can forgive me but You."

The evidence from the sunnah in support of this second type of tawassul which is halaal is his ﷺ saying: *"Whoever finds himself in a trouble and says: "O Allah I am Your slave, son of Your male and female slave. My forelock is in Your hand. Your judgement is continually operative upon me. Your verdict concerning me is just. I beseech Thee with every name which is Yours, with which You named Yourself, taught to anyone from Your creation or sent down in Your book, or which You kept to Yourself in the knowledge of the unseen with You, that You make the Qur'an the spring of my heart, the light of my chest, the removal of my sadness and of my anxiety." Then Allah ﷻ will*

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[16] Surah Al A'raaf 7:180.

remove his anxiety and sorrow and replace it with joy.[17]

Anas (ra) reports about the Holy Prophet ﷺ that when a matter grieved the Prophet ﷺ he would say: *"O Ever-living, O Sustainer and Protector of all that exists, by Your Mercy I beg for Your aid."*[18]

So these ahaadith and their like show the permissibility of tawassul to Allah ﷻ the Most High, with one of His names or His attributes, and that this is something which Allah ﷻ loves and is pleased with. Therefore it was done by Allah's Messenger ﷺ and Allah ﷻ, the Blessed and Most High says:

وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟

"And whatsoever the Messenger ﷺ gives you, take it, and whatsoever he forbids you abstain from it."[19]

The third type of tawassul which is lawful is seeking a means of nearness to Allah ﷻ, the Most High by the supplication of a righteous man. If a Muslim falls into great difficulty or a great misfortune befalls him and he knows that he has been very negligent with regard to Allah, the Blessed and Most High. And he wishes to ask another Muslim who he knows to be a proper practising Muslim, one who is God fearing and is mindful of his or her duties to Allah ﷻ; to make du'aa

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17 Musnad Ahmad No.3712 and Al-Haakim Vol. 1, p.509 and classified sahih.
18 Reported by At-Tirmidi Vol. 1, p.267.
19 Surah Hashr 59:7.

for him and beseech Allah ﷻ to remove from him his difficulties and hardships. The example of this prescribed type of tawassul are numerous in the sunnah of our beloved Prophet ﷺ and the traditions of his noble companions. Anas Ibn Malik (ra) reports saying *"The people were afflicted with drought, in the time of the Prophet ﷺ so whilst the Prophet was delivering the khutba (upon the minbar) standing, on the day of Jumu'ah, a Bedouin stood and in a narration: entered from the people of the desert through a door which faced the minbar near to a house sold for the repayment of a debt*[*]*, and Allah's Messenger ﷺ was standing. So he stood facing Allah's Messenger ﷺ and said "O Messenger of Allah, the livestock are dying and the children are hungry [and in a narration: destroyed] [and in another narration: the horses are dying and the sheep are dying] {and in another wording: the cattle are dying and the roads are cut off] so supplicate to Allah for us (that he should give us rain) and in another: that he should give us a downpour. So he raised up his hands and supplicated (until I saw the whiteness of his armpits): O Allah bless us with rain, O Allah bless us with rain, and the people raised up their hands along with him supplicating, and he did not mention that he had turned his cloak inside out, nor that he faced the Qiblah, and by Allah we could not see any clouds nor any trace of clouds nor anything, and there was no building or house between us and Sal*[*]*, and in a narration: Anas (ra) said "And the sky was clear as glass." He said: So I then saw a large cloud like a shield and when it came to the middle of the sky it spread and it rained. By Him in whose hand is my soul, as soon as he lowered his hand clouds like mountains had gathered, and did not descend from the minbar until I saw the rain dripping from his beard, [and in a narration: suddenly the wind blew gathering clouds which came together and then rain poured down from the sky] {and he*

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[*] Daamil-Qadaa: A house which belonged to Umar Ibn Al-Khattaab and which was sold in order to repay a debt.

[*] A small mountain in Al-Madinah.

came down from the minbar and prayed the Salah] so we went out and waded through the water until we reached our homes [and in a narration: and it was such that a person could hardly reach his home]. So it continued to rain that day and the next and the next, and that which followed, until the following Jumu'ah and it had not ceased so the water wells of Madinah were filled [and in a narration: so by Allah we did not see the sun for a week]. Then that Bedouin or someone else stood up and in a narration: then a man entered from that door in the next Jumu'ah and Allah's Messenger ﷺ was standing giving a khutba, so he stood facing him and he said, "O Messenger of Allah, buildings are being destroyed, [and in a narration: houses are collapsing, roads are cut off and the cattle are dying] [and in a narration: travellers cannot proceed and the roads are blocked and livestock are being drowned]. So supplicate to Allah to withhold it for us so the Prophet ﷺ smiled and he raised his hands and said: "O Allah, around us and not upon us, O Allah upon the hills and river beds and places where trees grow. So he did not point with his hand in any direction except that the clouds cleared way producing a clear circular hole [and in a narration: so I looked up and saw the clouds separating around Al-Madinah to the right and the left forming a sort of crown and in another narration so the clouds cleared away from Al-Madinah just as clothes are removed and it was now raining all around us, but not raining upon us at all [in another narration: not a drop] and we went out walking in the sunshine]. So Allah showed them a miracle of His Prophet ﷺ and His response to his du'aa. The valley of Qanart was flooded for a month, and no one came from outside except that he told of abundant rain.[20]

The above hadith is evidence for the permissibility of using a righteous person as tawassul i.e. by asking him to beseech Allah ﷻ on our behalf to bestow on us the blessings

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[20] Sahih Bukhari (Arabic/English) Vol. 2, p.26, No.55.

that are desired. Consequently Allah ﷻ grants such blessings because the supplicant who is a pious person is dear to Him Allah ﷻ.

Another example of making tawassul with a pious person is as follows: Anas Ibn Malik (ra) narrates from Umar Ibn Al-Khattaab (ra) that when the people suffered from drought he used to ask Al-Abbaas Ibn Al-Muttalib (ra) to pray for rain for them. He used to say: *"O Allah we used to request our Prophet ﷺ to supplicate to you for rain i.e. we used to make tawassul to you O Allah with the Prophet ﷺ for rain, and You blessed us with rain. Now we use the uncle of the Prophet ﷺ as tawassul by asking him to supplicate to You for rain so grant us rain." The narrator, Anas (ra) said then it rained.*[21]

What the saying of Umar (ra) [Innaa Kunnaa Natawassulu ilaika Bi nabiyyinaa wa innaa Natawassulu ilaika Bi ammi Nabiyyinaa] means is: We used to go to our Prophet ﷺ and use him as tawassul by asking him to supplicate for us so that it will rain. And now that he ﷺ has passed on to the company of the highest Angels and it is not now possible for him to supplicate for us, then now we go to the uncle of our beloved Prophet ﷺ Al-Abbaas (ra), and ask him to supplicate for us.

There should be no doubt that Umar (ra) used Al-Abbaas (ra) the uncle of the Prophet ﷺ as a means of tawassul because of his closeness to the Prophet ﷺ.

The great scholar Ibn Hajar Al-Asqalaani attested to this fact. Thus he said in his book Fathul Baari: We learnt from this story with Umar (ra) and Abbaas (ra) the excellence of using pious people to make du'aa for us. And the excellence of calling

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[21] Sahih Bukhari (Arabic/English) Vol. 2. p.66. No.123.

upon Ahul Bait to pray for us. [22]

Ibn Hajar arrived at this conclusion because of the words used by the Prophet's ﷺ uncle Al-Abbaas (ra) whilst he was supplicating. He said: "O Lord, indeed there's no disaster except due to our disobedience. And there is no removing of this disaster except by our repentance. And the people have approached me to pray for them due to my closeness to Your Prophet ﷺ." [23]

With these previous mentioned evidences we can safely conclude that the only halaal and prescribed tawassul are the following three types:

1. Tawassul by means of a righteous deed, which the person who is supplicating has done, or he may promise Allah ﷻ to do it in the future.
2. Tawassul by means of the Perfect and Beautiful Names and Attributes of Allah the Most High.
3. Tawassul by means of the supplication made by a righteous man or woman.

The haraam types of tawassul will now be looked at. There are some Muslims in the world today who performed types of tawassul that are not prescribed; hence they do not fall into any of the three halaal previous mentioned types of tawassul.

These Muslims call upon Allah ﷻ by saying: "O Allah forgive me due to the glory of Muhammad ﷺ" or "O Allah forgive me due to the right that Muhammad has over You." Some of them even go as far as to approach the grave of the Prophet ﷺ and stand by it and say: "O Muhammad beg Allah to forgive me." or "Beg Allah ﷻ to bless me with such and

[22] See Fathul Baari Vol. 2, p.577.
[23] See Fathul Baari Vol. 2, p.577.

such a thing." These types of tawassul are haraam because they are not prescribed. In fact Abu Hanifa and his two students Abu Yusuf and Muhammad Ibn Hasan Ash-Shaybaani hated these types of tawassul. These types of tawassul are hated by the guided Muslims for the following reasons.

We are not supposed to call upon Allah ﷻ due to the glory of Muhammad ﷺ because the glory of Muhammad ﷺ is imperfect while Allah's Names and Attributes are perfect. Hence it is more appropriate to call upon Him by His perfect names and not by the imperfect glory of the Prophet ﷺ. Likewise we do not have any right over Allah ﷻ because we are not pious enough to place right over Allah ﷻ. Because of this the Holy Prophet ﷺ said: *"None of you will enter Paradise due to his pious deeds."*[24] i.e. we sin by night and by day thus we cannot place a right on Allah ﷻ due to our shortcomings and human failings. As for those who argue in favour of using the Prophet ﷺ for tawassul we refute them by saying: When the Muslims suffered drought in 18AH during the caliphate of Umar (ra), he, Umar (ra) said: *"O Allah we used to use our Prophet ﷺ as tawassul by requesting him to beseech You for rain, and You would bless us with rain. Now we ask the uncle of our Prophet ﷺ to supplicate to You so grant us rain.*[25]

If it were halaal to use the Prophet ﷺ as a means of tawassul even after his death Umar (ra) would have made a du'aa to Allah ﷻ and said: "O Allah ﷻ give us rain due to the glory of our Prophet ﷺ " or he would have said "Give us rain due to the right which Muhammad ﷺ has over You".

[24] Sahih Bukhari (Arabic/English) Vol. 8, p.315, .No 474 – We will enter Paradise due to Allah's Mercy and not by our pious deeds because we sin by night and by day and we all have shortcomings.
[25] Sahih Bukhari (Arabic/English) Vol. 2, p.66. No.123.

This would have been the best time to do so because they were suffering from severe drought. But instead he, Umar (ra), used the uncle of the Prophet ﷺ, Abbaas (ra) who was alive at the time as a means of tawassul to beseech Allah ﷻ for rain and it did rain. This is clear evidence that tawassul with the Prophet ﷺ is haraam after his death.

As for those who go to the Prophet's ﷺ grave and make du'aa and ask him for things; they are guilty of major Shirk and thus they are kafirs outside the fold of Islam, and there is no difference between them and the Christians who pray to Jesus عليه السلام.

As for their saying: Had it not been for Muhammad ﷺ Allah ﷻ would not have created the heavens and the earth; it is Shirk and it contradicts the following ayah.

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

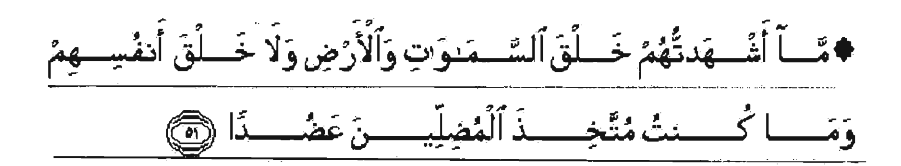
"And I (Allah) created not the Jinn and Mankind except that they worship Me."[26]

Whatsoever is on earth of Allah's ﷻ creation like the sun, moon, stars, seas, rivers, trees and animals are for us to utilise for our benefit. We were created for no other reason than to worship Allah ﷻ; hence everything goes back to Allah ﷻ the Lord and Creator. For us to say Allah ﷻ created the heavens and the earth for the sake of Muhammad ﷺ is Shirk. Likewise to say that Allah ﷻ created everything from the noor (light) of Muhammad ﷺ is also Shirk. Both concepts are

[26] Surah Adh-Dhaariyaat 51:56.

foreign to Islam. These concepts were borrowed from false religions like Hinduism and Christianity.

In regards to the deviants who claim that they know how Allah ﷻ created the heavens and the earth, and that he created them from the noor of Muhammad ﷺ, Allah ﷻ said:



"I, Allah, never made anyone a witness to the creation of the heavens and the earth, and not even their own creation, nor was I Allah to take the misleaders as helpers."[27]

Since Allah ﷻ stated clearly in the above ayah that He never used anyone as witness when He was creating the heavens and the earth and what's inside of them; no one has the right to claim that he knows how Allah ﷻ created everything or that everything was created from the noor of Muhammad ﷺ. It is a major sin in Islam to speak about Allah ﷻ with no knowledge. Thus Allah ﷻ said:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْيَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

"Say my Lord has forbidden lewdness whether committed openly or secretly, sins of all kinds, unrighteous

[27] Surah Al-Kahf 18:51.

oppressions, joining partners with Allah without authority and saying things about Allah of which you have no knowledge."[28]

HADITH 6

There is not a single person from among the Muslims who has not been forgiven by Allah for his sins on Jumu'ah day.

Related by Tabaraani and classified fabricated by Ibn Najar Al-Asqalaani and Adh-Dhahaabee who said a man who was unknown was found in the Isnaad.

HADITH 7

He who gets married before he performs Hajj has indeed started (his life) by committing a great wrong.

Related by Ibn Adee and graded fabricated by Ibn Jawzee.

Even though Hajj is a pillar of Islam it is permissible for a person to get married before performing Hajj. This is so because marriage is necessary to keep a person in the deen, especially in a society, which is saturated by vices and temptations. When a person is single it is extremely difficult for him or her to be a proper practising Muslim. For this reason the Holy Prophet ﷺ said: *By Allah I am more submissive to Allah and more afraid of Him than you; yet I fast and some days suspend fasting, some nights I stay up and pray while other nights I go to bed, and I also marry women. So he who does not follow my example of*

[28] Surah Al-A'raaf 7:33.

getting married such a person is not of me (i.e. one of my followers)."[29]

Because of the above mentioned hadith the scholars of Islam agree unanimously among themselves that marriage becomes compulsory on a person the moment he or she fears falling into zina. People should get married even if they have attained old age, because it is not allowed for us to live by ourselves. The Holy Prophet ﷺ has forbidden us to live by ourselves, by doing so we become vulnerable.

In regards to marriage the Holy Prophet ﷺ also said: *"When anyone comes to you with a proposal of marriage for your daughter whose moral conduct and religion you like, then marry him to her. If you do not do so a trial and vast corruption will prevail on the earth."*[30]

Thus no father should turn down someone's proposal for his daughter unless he has detected some fault in his deen or character, like laziness, smoking, drinking, gambling, wrong aqeedah, womanising or drugs.

HADITH 8

He who visits the grave of his parents every Jumu'ah and recites Surah Yaa-Sin over them or one of them shall have his sins forgiven by the number of each verse or each letter.

Related by Abu Na'eem and graded fabricated by Ibn Adee who said it was devoid of an Isnaad.

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[29] Sahih Bukhari (Arabic/English) Vol. 7, p.1, No.1.
[30] Sunan Ibn Maajar (Arabic/English) Vol. 3, p. 184, No.1967.

The above-mentioned fabricated Hadith encourages Muslims to recite the Holy Qur'an by the grave and this is a bid'ah. There is no authentic hadith stating that this practice is allowed. If it were permissible the Sahaabahs would have recited over their dead because they were quicker than us in doing good deeds. This practice of reciting the Qur'an over the dead people was disallowed by Abu Hanifa, Malik and Ahmad. The person who claims to be a Muslim but didn't practice the Qur'an during his lifetime will not benefit from the recitation of his relatives over his dead body.

In regards to this the Holy Prophet ﷺ said: *When a person is dead all his pious deeds have stopped except in three cases:*

1. *A continuous charity.*
2. *Knowledge, which the deceased left behind for others to benefit from.*
3. *A righteous child who makes du'aa for him.*[31]

Since the recitation of the Qur'an wasn't mentioned by the Prophet ﷺ we have no right to include it. However, we as Muslims are allowed to fast on behalf of a dead person who owes Allah ﷻ some days of fasting i.e. an oath which he took before he died. For example if a person said: I will fast three days for Allah ﷻ if I pass my exams and then he died before this could take place. Or if he owes Allah ﷻ some days from the Holy month of Ramadhan which he or she missed.

Whenever a person visits the graveyard he or she is only allowed to make du'aa for the dead and not to the dead as the Pagans do. Also we are allowed to give the dead our Salaam since they can hear us. We are encouraged by the Prophet ﷺ to beg Allah ﷻ to forgive the dead. As for praying to the dead

[31] Sahih Muslim (English trans.) Vol. 3, p. 867, No. 4005.

and asking them for things this is haraam i.e. major shirk and it makes the supplicant becomes a kafir. Women are not allowed to visit the graveyards habitually because the Holy Prophet ﷺ has said: *"Allah curses women who visit the graveyards (habitually)."*[32]

Hadith 9

I am a city of knowledge and Ali is the gate by which you pass to obtain that knowledge.

Related by Al-Haakim 3/126 and classified fabricated by Imam Bukhari.

This fabricated Hadith is famous among the Shi'ites who exaggerate in their love for Ali ibn Abi Talib (ra). They concocted their man-made religion on the foundations of insulting the companions of the Holy Prophet ﷺ especially Abu Bakr (ra) and Umar (ra). The Holy Prophet ﷺ said: *"Do not insult any of my Sahaabahs because if you should spend as much as Mount Uhud in gold it will never measure up to the sacrifice of the Sahaabahs not even half of it i.e. their sacrifice."*[33]

The Shi'ites pronounce Abu Bakr, Umar and Uthman (ra) as kafirs. They do not realise that when they insult these noble companions they are actually insulting the Prophet ﷺ because they were his closest companions. Hence to insult them means the Prophet ﷺ had kafirs for his companions. More dangerous than that, to insult the Sahaabahs is to insult Allah ﷻ, because this means Allah ﷻ saw His Messenger

[32] Musnad Ahmad Vol. 1. p. 229.

[33] Sahih Bukhari (Arabic/English) Vol. 5. p.17. No. 22.

ﷺ choosing hypocrites and kafirs for his companions and Allah ﷻ didn't send Angel Jibreel عليه السلام to correct him. So Allah ﷻ let His Prophet ﷺ down. Likewise when we assassinate the character of the Sahaabahs we cast doubts on Islam because they were the ones who taught us our Deen.

The reason the Shi'ites are so treacherous to Islam and Muslims is because this movement was started by a Jew of Yemeni origin called Abdullah Ibn Saba. Concerning the Jews Allah ﷻ said:

﴿لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟ ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُوا۟

"You shall find that those who hate you the Muslims most to be Jews and the polythiest."[34] (i.e. Hindu, Buddhist, Sikh, Atheist, etc.)

Their (Shi'ite) claim to love Ali Ibn Abi Talib (ra) is false, if they had loved him they would have followed him. Ali (ra) gave his bay'ah (oath of allegiance) to all three Caliphs before him. He even married his beloved daughter Umm Kulthum (ra) to Umar (ra).

HADITH 10

The members of my household are like the stars in the sky whichever one you follow you shall be guided.

Related by Abu Na'eem and classified fabricated by Adh-Dhahaabee who said a liar was found in the Isnaad called

[34] Surah Maa'idah 5:82.

Ahmad Ibn Ishaaq.

HADITH 11

My companions are like the stars in the sky whichever one you follow you shall be guided.

Related by Ibn Hazm in Ihkaam 6/82 who said a liar was found in the Isnaad called Salam Ibn Sulayman.

The companions of the Prophet ﷺ were humans like us; hence they were not infallible. Infallibility was exclusive to the Prophet ﷺ Allah ﷻ said:

وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ﴿٣﴾ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ﴿٤﴾

"And he (Muhammad) doesn't speak from his desire but instead he speaks from a divine revelation which is revealed unto him."[35]

Therefore the Prophet ﷺ was infallible in issues that are connected with the deen. As for the Sahaabahs they were not infallible as this fabricated hadith is suggesting. Ibn Abbaas (ra) is reported to have said on one occasion that donkey meat is halaal. According to Usool ul Fiqh we follow the Sahaabahs whenever one makes a statement and the rest of them received his verdict with acceptance. And if they should differ on an issue we follow the opinion, which is closest to Qur'an and Sunnah. We are obliged to follow the Sunnah of the four rightly

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[35] Surah Najm 53:3-4.

guided Caliphs i.e. Abu Bakr, Umar, Uthman and Ali (ra).

HADITH 12

Diversity among my followers is a mercy from *Allah.*

Related by Ibn Hazm in Ihkaan 5/64 who said this saying is not a hadith. Another wording for this fabricated hadith goes as follows: ***Difference of opinion among my followers is a mercy from Allah.***

The more we are diverse in our opinions the harder it is for us to unite. The more disunited we are the weaker we become. The weaker we become the easier it is for our enemies to defeat us.

There is absolutely no merit in Muslims having an abundance of differences amongst themselves, especially in regards to their deen. Concerning differences and disagreements Ibn Umar (ra) said: *"I went to Allah's Messenger ﷺ in the morning and he heard the voices of two persons who had a argument with each other about a verse. Allah's Apostle ﷺ came to us and the signs of anger could be seen on his face. He said: 'Verily the people before you were destroyed because of their disagreements about their book'."*[36]

Differences of opinions in regards to Fiqh issues can be tolerated on a limited scale e.g. there are two ways of calling the Iqaamah. Likewise there are three different ways of praying salatul Janaazah. However differences of opinion in regards to aqeedah issues are intolerable. It's for this reason that the four great Imams even though they differed among themselves on

[36] Sahih Bukhari (Arabic/English) Vol. 4, p.402, No. 6443.

certain fiqh issues, they all shared the same aqeedah.

Narrated Ubaida (ra): *"Ali said to the people of Iraq, 'Judge as you used to judge, for I hate disagreements and I do my best until the people unite as one group, or I die as my companions have died.'"*[37]

When Uthman (ra) the third Caliph made Hajj with the Muslims he led them in Noon salah at Mina and prayed four rakahs instead of praying two as the Prophet ﷺ had done. A man said to Ibn Mas'ood (ra), 'Why didn't you differ with him and pray two rakahs?' Ibn Mas'ood (ra) answered him saying: 'D*isagreement is an evil thing.*'[38]

In regards to unity Allah ﷻ said:

وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْۚ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ كُنتُمۡ أَعۡدَآءٗ فَأَلَّفَ بَيۡنَ قُلُوبِكُمۡ فَأَصۡبَحۡتُم بِنِعۡمَتِهِۦٓ إِخۡوَٰنٗا وَكُنتُمۡ عَلَىٰ شَفَا حُفۡرَةٖ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنۡهَاۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَهۡتَدُونَ ١٠٣

"And hold fast all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves and remember Allah's favour unto you, seeing that you were bitter enemies and He put love in your hearts for each other so you became brothers in Islam by His grace and you were on the brink of falling into the Hell fire and He rescued you from it

[37] *Sahih Bukhari (Arabic/English) Vol. 5. p. 46. No. 56.*
[38] Sunan Abu Dawud (English trans.) Vol. 2, p. 520.

with Al Islam."[39]

وَلَا تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ
وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

"And be not of those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment."[40]

Ibn Mas'ood (ra) preferred to pray two rakahs for the noon prayer at Mina, as it was done by the Holy Prophet ﷺ and Umar (ra) on their Hajj. However he compromised and prayed four rakahs with Uthman (ra) to set an example of unity for the Muslims. Additionally it is not allowed for Muslims to rebel against their Ameer unless he is doing something, which is unislamic. Uthman (ra) prayed four rakahs in order to indicate to the Muslims that the traveller has the choice of praying two rakahs or the complete prayer. Some scholars are of the view that he prayed four rakahs because he intended to settle there and become resident.[41] The Holy Prophet ﷺ has said: *Allah will never allow my Ummah to be united upon an error.*[42]

HADITH 13

If it weren't for women Allah would have been worshipped properly.

Related by Ibn Adee (Vol. 1, p. 312). A man was found in the

[39] Surah Al-Imraan 3:103
[40] Surah Al-Imraan 3:105
[41] See Awn Al- Ma`bud Vol. 22, p. 145.
[42] Related by Al-Haakim in Al Mustadrak Vol. 4, p. 507. Classified sahih.

chain of transmitters by the name Abdur Rahim Ibn Zaid who the scholars deemed a liar and a khabeeth (scum).

This fabricated Hadith is repulsive, and it's against the spirit of Islamic brotherhood and sisterhood. It enhances male chauvinism, which is a form of kufr. The great contributions made by women towards the spread of Islam are sufficient to refute this Hadith. Thus, the first person to take shahada was a woman, Khadijah (ra) the wife of the Holy Prophet ﷺ.

Narrated Aisha (ra): *"I did not feel jealous of any of the wives of the Prophet ﷺ as much as I did of Khadijah (although) she died (three years) before he married me, for I often heard him mentioning her, and Allah told him to give her the good tidings that she would have a palace of Qasab (i.e. pipes of precious stones and pearls in Paradise)."*[43]

Khadijah (ra) was given the glad tidings of Paradise by Allah ﷻ because she was a great source of help for Islam and the Prophet ﷺ. Hence she believed in him when others rejected him. She stood by him when others abandoned him. She assisted him by spending all her wealth in the path of Allah ﷻ. When Allah ﷻ sent the Angel Jibreel عليه السلام to reveal the Holy Qur'an to the Prophet ﷺ in the cave of Hira, the Prophet ﷺ was overwhelmed with fright and fear because this experience was unprecedented in his life. Thus he rushed home to his wife Khadijah (ra) trembling and said to her, cover me, cover me, which she did. Soon after he described to Khadijah (ra) what took place with him in the cave of Hira.

Having heard what he had to say she comforted him saying: *"Nay! By Allah never will you be disgraced by your Lord. You bring back the torn families together, and you do not*

[43] Sahih Bukhari (Arabic/English) Vol. 5, p. 103, No. 164.

break family ties, you are generous to your guests, you help the feeble and weak, and you feed the poor, you stand in support of the truth."[44]

When the revelation came to the Prophet ﷺ for the first time and he was overwhelmed with fright and fear, he needed spiritual, psychological and emotional support from those who were closest to him. Khadijah (ra) gave this support to the Prophet ﷺ and this is the reason he used to mention her very often in the company of Aisha (ra).

Not only was a woman the first to take the shahada but the first person to die for Islam was also a woman, Sumayyah (ra). She was slain by Abu Jahl when she refused to renounce Al Islam.

Likewise the greatest scholar of Islam was a woman, Aisha (ra). Narrated Abu Salama (ra): *Aisha (ra) said: Once Allah's Apostle ﷺ said (to me) O Aisha this is Gabriel greeting you. I said, peace and Allah's Mercy and Blessings be on him. You see what I don't see. She was addressing Allah's Apostle ﷺ.*[45]

The Prophet ﷺ once said to Um Salama (ra): "O Um Salama don't trouble me by harming Aisha (ra) for by Allah, the Divine Inspiration never came to me while I was under the blanket of any woman amongst you except her."[46]

The four special women of Paradise are:
1. Mariam the mother of Isa عليه السلام
2. Aasia the wife of the Pharaoh
3. Khadijah the wife of the Prophet ﷺ

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[44] See Al-Bidaaya Wan-Nihaaya Vol. 3, p. 3.
[45] Sahih Bukhari (Arabic/English) Vol. 5, p. 75, No. 112.
[46] Sahih Bukhari (Arabic/English) Vol. 5, p. 78, No. 119.

4. Fatima, the daughter of the Prophet ﷺ.

HADITH 14

Obedience to a woman's advice causes regret.

Related by Ibn Asaakir 2/200.

This fabricated Hadith has another wording, which goes as follows: ***Listen to what women have to say and then do the opposite.***
Related by Ibn Abu Haatim 2/184.

This khabar is similar to Hadith 13 in that they are both detrimental to the Islamic brotherhood and sisterhood. They enhance a feeling of disharmony, disrespect and distrust between men and women. Moreover this fabricated khabar contradicts the authentic traditions of the Holy Prophet ﷺ. Among such traditions is an incident, which took place at the treaty of Al-Hudaibiyyah.

The year 6 AH the Holy Prophet ﷺ and one thousand four hundred of his companions left Madinah for Makkah with the intention of performing Umrah. The Kafirs of Quraish in their haughtiness and pride prevented the Muslims from entering into Makkah. Consequently the Prophet ﷺ encamped at the valley called Al-Hudaibiyyah and signed a peace treaty with the Kafirs of Quraish. One of the points in the treaty is that there will be no more wars between them for ten years and that the Muslims must return to Makkah the following year for their pilgrimage instead of performing it the year 6 AH as they had planned. The Sahaabahs were deeply offended by the terms and conditions of the treaty and deemed it an insult to them. Especially since they had to return to Al-Madinah without

entering Makkah, which they had set out for.

After agreeing with the terms and conditions of the treaty the Holy Prophet ﷺ commanded his companions to perform the rituals of Umrah at the valley of Hudaibiyyah where they *had encamped*. Thus he told them to slaughter their animals and *shave their heads. They all heard him but not a single person got* up to carry out his order. So he repeated the command three times and still not a single Sahaabah stood up in order to comply with the order. After seeing that no one was prepared to obey him he went to Um Salamah (ra) and told her what had transpired between him and his companions. Upon hearing his complaint she told him to go out to them without speaking to any of them and that he should slaughter his animal in front of them and shave his head for them to see. The Holy Prophet ﷺ took her advice and acted upon it promptly. When the Sahaabahs saw that the Prophet ﷺ slaughtered his animal and shaved his head they all followed suite. They shaved each other with zeal and enthusiasm to the extent where they almost shaved the very skin.[47]

The above-mentioned story states that the advice of the Prophet's ﷺ wife Um Salamah (ra) when acted upon promptly by the Prophet ﷺ proved to be fruitful and saved the day. This action of the Prophet ﷺ contradicts the fabricated hadith that states that to obey a woman causes regret.

Hadith 15

There is no sin in backbiting an evil liver.

Related by Tabaraani.

[47] See Al-Bidaaya Wan-Nihaaya by Ibn Kathir Vol. 4, p. 178.

Even though a person is an evil liver he or she is still a Muslim. The evil liver as long as he didn't make his sin halaal is to be considered a Muslim. Unless his crime is so grave, and thus he becomes a Kafir whether he thinks it's halaal or haraam. An example of such crime is to insult Allah ﷻ, His messenger or the Holy Qur'an. Also to work magic. Since the evil liver may still be a Muslim it's unwise and impious to backbite him because this will drive him away from the Muslim community into the arms of the Kafirs. However backbiting is allowed under the following circumstances:

To give a character reference about someone else. For example, when Fatima bint Qays (ra) came to the Prophet ﷺ seeking marital advice after both Muaawiyah Ibn Abu Sufyaan (ra) and Abu Jahm (ra) had proposed to her, the Prophet ﷺ said Muaawiyah (ra) is stingy and tight fisted and Abu Jahm (ra) beats his women so marry Usaama (ra) instead.[48] Or in the case in which someone has cheated you and another Muslim is about to do business with him, you should warn him by informing him of your own experience. This is allowed because the life, wealth and honour of every Muslim are sacred. Thus if you allow your Muslim brother to set up business with a fraudulent person this will result in him been cheated out of his wealth or even his life savings. Another form of backbiting that is allowed is in regards to the wicked scholars. If there is a scholar who preaches a false version of Islam and leads the Muslims astray, it becomes compulsory on the sincere scholars to expose his deviant ideas to the Muslim community. This is not a personal attack on his character but instead it is to safeguard the Muslims from hoax and hearsay. When Imam Malik Ibn Anas was asked about a well-known personality who was disseminating Islamic knowledge. He said he is a Dajjal from among the many Dajjals (i.e. a great liar).

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[48] Sahih Muslim (English trans.) Vol. 2, p. 772, No. 3257.

Likewise when Imam Shafie was asked about a so-called hadith scholar he said he is a pillar from among the pillars of lies and falsehood. With these two incidents we can say that the four great Imams and those who follow never conceal the treachery of the deviants and wicked scholars because the Deen is more important than one person. Imam Ahmad Ibn Hanbal used to say: *"The man who prays tahajud all night is only benefiting himself, but the man who exposes the deviants is benefiting the entire Ummah of the Prophet ﷺ ."*[49] He also said: *If the scholars of Islam keep quiet about the falsehood how will the layman know the truth from the falsehood."*[50]

HADITH 16

Umar Ibn Al Khattaab is the light of Islam in this world and the lamp (light) for the people of Jannah in the hereafter.

Related by Ibn Jawzee.

There should be no doubt that the best of people after the Prophet ﷺ are Abu Bakr (ra) and Umar (ra).

Narrated Huthaifa Ibn Yamaan (ra) Allah's Apostle ﷺ said: *"Follow those who come after me, Abu Bakr and Umar."*[51]

There are numerous amounts of authentic traditions from the Prophet ﷺ concerning the merits of Umar (ra). Therefore we stand in no need of the above-mentioned fabricated khabar (hadith).

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[49] Ar-Rasaa'il Wal Masaa'il Vol. 4, p. 110.
[50] Ar-Rasaa'il Wal Masaa'il Vol. 4, p. 110.
[51] Related by Tirmidi No. 3663 and Ahmad Vol. 5, p. 382.

Narrated Jabir Ibn Abdullah (ra) the Prophet ﷺ said: *"I saw myself (in a dream) entering Paradise, and behold! I saw Ar-Rumaisa (ra), Abu Talha's wife. I heard footsteps. I asked, who is it? Somebody said, it is Bilal (ra). Then I saw a palace and a lady sitting in its courtyard. I asked, for whom is this palace? Somebody replied it is for Umar (ra). I intended to enter it and see but I thought of your (Umar) Ghira (jealousy) and gave up the attempt". Umar (ra) said, "Let my parents be sacrificed for you. O Allah's Apostle!* ﷺ *how dare I think of my self respect being offended by you."*[52]

In another hadith the Prophet ﷺ said to Umar (ra): *O Ibn al Khattaab! By Him in whose hands my life is! Never does Satan find you going on a way, but he a takes another way other than yours."*[53]

Narrated Abu Huraira (ra) the Prophet ﷺ said: *Among the nation of Bani Israel who lived before you, there were men who used to be inspired with guidance though they were not Prophets and if there is any of such persons amongst my followers, it is Umar."*[54]

HADITH 17

Seek knowledge even as far as China.

Related by Ibn Adee 2/207 and classified fabricated by Ibn Jawzee and Ibn Hibbaan.

The acquisition of knowledge is a religious duty. The very first

[52] Sahih Bukhari (Arabic/English) Vol. 5. p. 22. No. 28.
[53] Sahih Bukhari (Arabic/English) Vol. 5. p. 24. No. 32.
[54] Sahih Bukhari (Arabic/English(Vol. 5. P. 27 No. 38

condition of shahadah is knowledge of what the shahadah means. Hence anyone who takes his shahadah but doesn't know what it means cannot be considered a Muslim.

There are many ayahs and authentic traditions of the Holy Prophet ﷺ encouraging us to acquire knowledge. Among such evidences are:

وَقُل رَّبِّ زِدْنِى عِلْمًا ﴿١١٤﴾

"....And say my Lord increase me in knowledge."[55]

قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ

"Say are they equal in dignity, those who know and those who don't know."[56]

يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ

"Allah ﷻ has raised two sets of people to high levels of honour, dignity and prestige, the true believers and those who are firmly grounded in knowledge."[57]

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[55] Surah Tahaa 20:114.
[56] Surah Zumar 39:9.
[57] Surah Mujaadala 58:11.

The Holy Prophet ﷺ said: *"Whenever Allah wants good for a person He gives him or her understanding of the Deen."*[58]

The Holy Prophet ﷺ said: *"The religious scholars are the inheritors of the Prophets. And he who travelled a path seeking knowledge thereof Allah ﷻ shall use that path to make it easy for him to enter the Paradise."*[59]

The Holy Prophet ﷺ said: *Whenever the son of Adam has passed away all his pious deeds come to a halt except in three cases:*
1. A continuous charity (e.g. He built a mosque or an Islamic school etc).
2. Islamic knowledge which he left behind.
3. A pious son or daughter who constantly makes du'aa for Allah ﷻ to forgive him.[60]

The Holy Prophet ﷺ also said: *"This dunya is cursed, and everything in it is cursed except three things:*
1. The remembrance of Allah ﷻ and what causes you to remember Allah ﷻ,
2. A scholar of Islam,
3. Or a student of that scholar".[61]

Likewise the Prophet said: *"Verily Allah ﷻ and all His Angels and the inhabitants of the Heavens and the Earth even the ant in his hole and the fishes in the sea sends peace and blessings upon the scholar who teaches the people their religion."*[62]

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[58] Sahih Bukhari (Arabic/English) Vol. 1, p. 61, No. 71.
[59] Sahih Bukhari (Arabic/English) Vol. 1,p. 58. No 67
[60] Sahih Muslim Vol. 3, p. 867, No. 4005.
[61] Related by Tirmidi Vol. 4, p. 2322 graded Hasan.
[62] Related by Tirmidi Vol. 5, p. 2685 graded Hasan.

HADITH 18

The scholars of my Ummah (i.e. Ummah of Muhammad ﷺ) are like the Prophets of Bani Israel.

Classified fabricated by the Ijmaa of the scholars.

The Islamic Scholar even though he is firmly grounded in knowledge cannot be on the level of a prophet of Allah ﷺ neither in knowledge, rank nor status. This fabricated khabar is cited by the Qadiyaanis, may Allah curse them, who claim that the possibility exist for prophets to come after Muhammad ﷺ.

The Holy Prophet ﷺ said: "*The learned are the inheritors of the Prophets.*[63] Since the learned are the inheritors of the Prophets as stated by the Holy Prophet ﷺ; inevitably they will suffer the persecutions, which the Prophets had encountered. This includes ridicule, rejection, backbiting, imprisonment and ultimately death.

The Muslim scholars today are presently undergoing these persecutions, especially in Arab countries.

HADITH 19

The sneezing of a person while another person is speaking is a proof that what the person is saying is the truth.

Related by Tabaraani classified fabricated by Ibn Jawzee.

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[63] Sahih Bukhari (Arabic/English) Vol. 1, p. 59.

HADITH 20

To think for an hour is better than to be engaged in worship for a period of sixty years.

Classified fabricated by Ibn Jawzee.

HADITH 21

When Allah created the Aql (human intellect) He commanded it by saying come and it went to Allah. He then said to it retreat and it retreated. So He said by My Glory and Majesty I have not created anything more precious then thee.

Related by Bayhaqi and classified fabricated by Adh-Dhahaabee.

The rationalists pride themselves on the above-mentioned Hadith. A rationalist is a person who forms his opinions by reasoning rather than relying on Qur'an and Sunnah. Rationalism is a fitnah in the Muslim world at the moment. The rationalists are mainly people who study dunya subjects in the kafir institutions of Europe and America, and consequently they start looking down on the Qur'an and Sunnah. The rationalist often uses his intellect to veto the Qur'an and Sunnah.

We do not discourage Muslims from thinking or using their intellect. How could we discourage Muslims from using their intellect when Allah ﷻ said:

﴿ إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ ٱلَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾

"Verily the worst of creatures in the sight of Allah are the deaf and the dumb, those who don't think for themselves.[64]"

So since Allah ﷻ has encouraged us to think it could never be a thing, which is frowned upon. What is frowned upon is the attitude of the rationalists who rely entirely on their intellect to understand the deen rather than relying on divine revelation, i.e. Qur'an and Sunnah. This attitude of theirs has led some of them to denying Allah's ninety-nine names and attributes. Concerning these people Allah ﷻ said:

وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ

"And among mankind is he who disputes about Allah, without knowledge or guidance, or a book giving light (from Allah)."[65]

وَقَدْ نَزَّلَ عَلَيْكُمْ فِى ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا۟ مَعَهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦٓ ۚ إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَٰفِقِينَ وَٱلْكَٰفِرِينَ فِى جَهَنَّمَ جَمِيعًا

"And it has already been revealed to you in the book (this Qur'an) that when you hear the verses of Allah being denied and mocked at, then sit not with them, until they engage in a

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[64] Surah Anfal 8:22

[65] Surah Al-Hajj 22:8

talk other than that; (but if you stay with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell."[66]

When the Mutazilites (rationalists) deny all of Allah's ninety-nine names and attributes; they have nullified Tawheed Asmaa Was Sifaat, which is one of the four branches of Tawheed. Tawheed has four branches and anyone who denies one is guilty of denying all, hence he has apostated from the Deen.

The four branches of Tawheed are as follows:
1. Tawheed Rububiya i.e. to believe that Allah ﷻ is the only Lord and Creator. Hence He said:

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾

"All praise is due to Allah Lord of the worlds."[67]

2. Tawheed Uluhiya, i.e. to believe that Allah ﷻ alone deserves to be worshipped. Hence He said:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

"You alone we worship and You alone we ask for help."[68]

3. Tawheed Asmaa Was Sifaat, i.e. to believe in Allah's ninety-nine names and attributes.

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[66] Surah An-Nisa 4:140
[67] Surah Fatiha 1:2
[68] Surah Fatiha 1:5

4. Tawheed Haakimiya, i.e. to believe that Allah ﷻ is the only lawgiver.

In this regard Allah ﷻ said:

مَـٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾

"Master of the Day of Judgement."[69]

أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَـٰكِمِينَ ﴿٨﴾

"Is not Allah the best of Judges?"[70]

وَلَا يُشْرِكُ فِى حُكْمِهِۦٓ أَحَدًا ﴿٢٦﴾

"...And He Allah doesn't allow anyone to share with Him in His Rule."[71]

Since Allah ﷻ is the only Law-giver, Tawheed Haakimiya is know of Islam by necessity. However there is a vicious conspiracy championed by the wicked scholars and their apostate pay-masters to erase this Tawheed from the hearts and minds of the Muslims. The apostate leaders and the wicked scholars are a part and parcel of the New World Order. Islam is the greatest threat to this Dajjal system called the New World Order. Hence the wicked scholars are vehemently trying to deny Allah His right to be the only Law-giver. They claim Tawheed

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[69] Surah Fatiha 1:4
[70] Surah At-Teen 95:8
[71] Surah Al-Kahf 18:26

Haakimiya is a bid'ah. By making this claim they have all apostated from al Islam because Allah said in regards to His governance in Surah al Kahf, verse 26:

وَلَا يُشْرِكُ فِي حُكْمِهِۦٓ أَحَدًا ﴿٢٦﴾

And He, Allah doesn't allow anyone to share with Him in His rule.

In their desperate attempt to hide Tawheed Haakimiya from the believers, they slide it underneath Tawheed Ruboobiya and claim that they all mean the same thing. This is the aqeedah of Shaikh Uthaymeen of Saudi Arabia. If we should follow this aqeedah of Uthaymeen, then we will all have to believe that the Shaitaan is a Muslim. In Surah Hijr verse 36 the Shaitaan acknowledges Tawheed Ruboobiya. When he was thrown out of Heaven by Allah Shaitaan said :

قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

"My Lord grant me respite until the Day when they will be resurrected"

Hence the Shaitaan in the above mentioned ayah acknowledges that Allah is his one and only Lord i.e. He acknowledges Tawheed Ruboobiya. Yet the Shaitaan doesn't acknowledge Tawheed Haakimiya, this is why he bluntly refuses to bow down to Adam (as). If he were of those who believe that Allah has the right to be the sole commander, he would have obeyed Allah and bowed down to Adam. By his rebelling against Allah's command, he was pronounced a kafir by Allah, the All-Mighty, the All-Wise. Thus the deniers of

Tawheed Haakimiya belong to the Madhab of Iblees, hence, they too are Kaafiroon.

The Mutazilites reason for denying Allah's ninety-nine names and attributes is; if we believe that Allah ﷻ sees, hears and speaks then we will be making Allah ﷻ similar to man, since man does all those things. We refute them by saying Allah ﷻ Himself has attributed these names and attributes unto Himself many times in Al-Qur'an. Thus we see in the capacity as the creation but Allah ﷻ sees as the Creator. We see and Allah ﷻ sees but Allah is the All-Seeing. We hear and Allah hears but Allah ﷻ is the All-Hearing. We know and Allah ﷻ knows but He is the All-Knowing. The Madhab of preferring the aql (intellect) to the naql (text) is the Madhab of Iblees, so when Allah ﷻ commanded him to bow down to Adam عليه السلام he refused claiming that he was better than Adam عليه السلام because Allah ﷻ created him from fire and Adam عليه السلام from clay. By using logic he deemed it inappropriate to bow down to Adam عليه السلام, since according to his common sense fire is better than clay. Allah ﷻ related his disobedience to us as follows:

وَلَقَدْ خَلَقْنَٰكُمْ ثُمَّ صَوَّرْنَٰكُمْ ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟
إِلَّآ إِبْلِيسَ لَمْ يَكُن مِّنَ ٱلسَّٰجِدِينَ ﴿١١﴾ قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ
أَمَرْتُكَ ۖ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿١٢﴾

"And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the Angels, "Prostrate to Adam" and they prostrated except Iblees, he refused to be of those who prostrate. Allah said: "What prevented you O Iblees that you did not prostrate, when I commanded you?" Iblees said: "I am better than him

(Adam), You created me from fire and You created him from clay."[72]

Not only was Iblees the first to use his intellect to rebel against Allah's command but he was also the first racist. He claimed to be better than Adam because he was made from fire and Adam from clay. Hence anyone who claims to be better than someone else by virtue of race, tribe, clan or nationality has fallen into the web of the Shaitaan. To refute this notion Allah ﷻ said:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ
لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

"O mankind verily We have created you from a single male and female and made you into nations and tribes that you will know each other, not that you will despise each other. Verily the most honourable of you in the sight of Allah is that believer who is most righteous."[73]

Anyone who relies entirely upon his intellect to understand the deen rather than relying on Qur'an and Sunnah is bound to go astray. Things like the descriptions of Paradise and Hell-Fire have to be deducted from the text and not the intellect. Also the conversation that took place between Allah ﷻ and the Holy Prophet ﷺ when he went on Israa wal Miraaj can only be learnt from the text. Even though Allah ﷻ said in Surah Muhammad verse 15 that there is wine in Paradise, many times when I deliver lectures and quote this ayah the Muslims become surprised. According to their reasoning and logic there can't be any wine in Paradise. They are also taken aback to hear that

[72] Surah Al-A'raaf 7:11-12.
[73] Surah Al-Hujuraat 49:13.

hyena meat is halaal to eat. In warning us about relying solely on logic to comprehend the deen Ali (ra) said: *"This Deen is not by logic. If this religion were based on logic, it would be more reasonable to wipe under the socks when we make mas'hu, rather than the upper. But I have seen the Messenger of Allah ﷺ wiping over the upper part of his socks, when he was making mas'hu."* [74]

It is worthy of mentioning that the wine in Paradise is different from the wine of the dunya; in that the wine of Paradise cannot make you drunk regardless of the amount you drink as opposed to the wine of this world. Also the Holy Prophet ﷺ said: "*Anyone who drinks the wine of this world will have no salah for forty days and forty nights*". [75]

We should all use our intellect to appreciate the wonderful and marvellous creation of Allah ﷻ, and all His favours that He has bestowed upon us. By doing so we will become more appreciative of Allah ﷻ and consequently submit to Him wholeheartedly. Hence Allah ﷻ said:

إِنَّ فِى خَلْقِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَـٰفِ ٱلَّيْلِ وَٱلنَّهَارِ
لَـَٔايَـٰتٍ لِّأُو۟لِى ٱلْأَلْبَـٰبِ ﴿١٩٠﴾ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ
قِيَـٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَـٰوَٰتِ
وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَـٰذَا بَـٰطِلًا سُبْحَـٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾

"Verily! In the creation of the Heavens and Earth, and in the alteration of night and day, there are indeed signs for men of understanding. Those who remember Allah (always

[74] Sunan Abu Dawud (English trans.) Vol. 1, p. 40, No. 162.
[75] Musnad Ahmad Vol. 2, p. 35.

and in prayers) standing, sitting and lying down on their sides, and think deeply about the creation of the Heavens and Earth saying: "Our Lord! You have not created all this without a purpose, Glory to You! Exalted be You above all that they associate with You as partners. Give us salvation from the torment of the Hell-Fire."[76]

HADITH 22

An illegitimate child cannot enter the Paradise nor anyone from his descendants to as far as the seventh generation.

Related by At Tabaraani and classified fabricated by Ibn Jawzee.

This fabricated Hadith contradicts the Holy Qur'an. Allah ﷻ said in this regard:

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾

"No soul shall be made to bear the burden of another (i.e. sins)."[77]

[76] Surah Al-Imraan 3:190-191

[77] Surah Najm 53:38.

وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ

شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰٓ

"..And if one heavily laden with burden (i.e. sins) calls another to bear his load, nothing of it will be lifted even though he will be near of kin..."[78]

An illegitimate child had no choice whether to be legitimate or illegitimate. The blame lies totally with his or her parents. To insinuate that Allah ﷻ will punish an illegitimate child due to the sin of the parents is unislamic and illogical. Allah ﷻ is not an oppressor and hence He ﷻ doesn't punish a person for the sin of another.

It is the natural right of every child to be born legitimate. As for the hadith that says the illegitimate child should not lead the salah, this hadith is classified weak. The Imam which the Muslims are not supposed to pray behind is the one who is an open sinner, or the one with a deviant Aqeedah which contains shirk e.g. the Berailwis, the Shias (Twelvers), Democrats etc.

HADITH 23

There is no Athaan nor iqaamah for women and no Ghusl for Salatul Jumu'ah.

Related by Ibn Adee and classified fabricated by Ahmad Ibn Hanbal.

Men and women are equal in regards to rewards and

[78] Surah Faatir 35:18.

punishments. Hence when we are commanded by Allah ﷻ to do something it also includes women, e.g. Shahadah, Salah, Zakah, Saum and Hajj. Because women are included in the commandments, which are inside the Qur'an and Hadith, there is no sin on them if they recite the Athaan and Iqaamah for prayer. This permission is only granted to them when they are in a building where there are no men around. It's unislamic for women to call the Athaan when there are men around because a woman's voice becomes her Aura when it is beautified.

When Ibn Umar (ra) was asked about a woman calling the Athaan and the Iqaamah he said: *"Should I prevent them from the dhikr of Allah ﷻ, should I prevent them from the dhikr of Allah ﷻ?"* It's because of this statement of Ibn Umar (ra) when Ahmad Ibn Hanbal was asked about women calling the athaan and iqaamah he replied, *"No problem."*

As for the part of the hadith that says there is no ghusl for women before Salatul Jumu'ah, it contradicts the Islamic Shariah because it is Sunnah Muakkadah on those who attend Jumu'ah Salah to perform Ghusl whether they are men or women. It is compulsory on men to perform Jumu'ah but optional for women. I would recommend for women who are living in non-Muslim countries like Europe, America and the Caribbean to perform Jumu'ah as often as possible because it causes them to grow in Iman (faith). Hence they should attend a mosque where the khutba is delivered in a language that they understand. It is not compulsory for the khutba to be in Arabic. This is an erroneous concept. The purpose of a khutba is to remind the believers of their duties to Allah ﷻ; so if it is delivered in a language that they don't understand they will not gain any benefit from it.

HADITH 24

There isn't a Prophet that was sent except after reaching the age of forty.

Classified fabricated by Ibn Jawzee.

Even though the Holy Prophet Muhammad ﷺ became a Prophet at the age of forty, we should not entertain the idea that that was the case with all the previous Prophets. Isa عليه السلام became a Prophet at the young age of thirty. He was taken up to heaven at the age of thirty-three. Hence his mission lasted for three years three months and three days.

HADITH 25

Allah will not Punish (His servants) over an issue in which there was a difference of opinion concerning it.

Classified fabricated by Sakhaawi.

Even though the Muslims differ about Music, Allah promised a painful punishment for those who engage in it in Surah Luqman verse 6.*

HADITH 26

Bury your dead in the graveyards of the pious people, for verily the dead is hurt by a bad

* See tafseer Ibn Katheer for the explanation of Surah Luqman verse 6. The music which is condemned in this ayah is wind and string instruments.or lyrics of shirk and lewedness.

neighbour the same manner in which a living person suffers from a bad neighbour.

Related by Abu Na'eem and classified fabricated by Ibn Jawzee.

Even though this hadith is fabricated one should not entertain the idea that he or she can bury the deceased Muslims wherever they like. The deceased Muslims should only be buried in the graveyard of the Muslims. As for the practice of transporting the dead bodies of the Muslims from Europe to Africa or even from the USA to Asia to be buried, this is unnecessary hassle and should be avoided. If the dead person requested that his body should be transported to far places to be buried, such as from England to Pakistan, his relatives do not have to fulfil that request because he is being awkward and difficult.

HADITH 27

I begged my Lord (Glorified be He) not to send any member of my household to the Hellfire and He granted me my request.

Related by Ibn Bushraan and classified fabricated by Nisaaee.

This fabricated hadith is in conflict with the Islamic aqeedah and many authentic traditions of the Holy Prophet Muhammad ﷺ. For example, Abu Huraira (ra) narrated when Allah ﷻ revealed the verse :



"And warn your tribe O Muhammad and near kindred."[79] He the Prophet ﷺ gathered the people at Safa and said to them: *"O people of Quraish, buy yourselves from Allah, I cannot avail you at all against Allah, O sons of Abdul Muttalib, I cannot avail you at all against Allah, O Abbaas Ibn Abdul Muttalib, I cannot avail you at all against Allah, O Safiya (Aunt of the Messenger of Allah) I cannot avail you at all against Allah, O Fatima (daughter of Muhammad) ask me whatever you like but I cannot avail you at all against Allah."*[79]

This hadith states that mere relationship with the Holy Prophet ﷺ will not absolve anyone of his or her sins. Every Muslim has to fear Allah ﷻ and strive in His path with righteous deeds if they want to be in Paradise. As for depending upon blood ties and high lineage to be in Paradise, this will not be the case because even the nearest of the Prophet's kin would be treated by Allah ﷻ on the same level as other people, and they would be held accountable for their deeds like the rest of humanity.

Narrated Abu Huraira (ra), the Holy Prophet ﷺ said: *"If anyone pursues a path in search of knowledge, Allah will thereby make easy for him a path to Paradise, and he who made slow by his actions will not be hastened forward by his lineage."*[80]

Hadith 28

He who invited someone to Islam causing him or her to embrace it, then he, the caller, shall surely enter the Paradise.

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[79] Surah Ash-Shu'araa 26:214.
[79] Sahih Muslim (English trans.) Vol.1, p. 137, No. 402.
[80] Sunan Abu Dawud (English trans.) Vol. 3, p. 1034, No. 3636.

Related by Tayyibee and classified fabricated by As-Saghaani.

There is no doubt that to give someone his or her shahadah is a great blessing and reward for the Daa'ee. However not every Daa'ee is on the right aqeedah, hence some people embrace Islam from movements like the Nation of Islam, Qadiyaanis, Berailwis, extremist Sufis, grave worshippers, Shias etc. The above-mentioned deviants are not inside the fold of Islam so how can they be accepted into the Paradise. They are all guilty of major shirk and Allah ﷻ said about the people who commit major shirk.

وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٦٥﴾

"And indeed it has been revealed to you Oh Muhammad as it was was to those before you. If you join others in worship with Allah then surely all your deeds will be in vain and you will certainly be among the losers."[81]

The only group of Shias that are still inside the fold of Islam are the **Zaidis**. As for the other groups they are not to be considered Muslims because they make takfeer on the Sahaabahs, they claim the Qur'an has been changed and they claim that the sun, moon and stars are subservient to their imams and that the imams know when they are going to die and they choose when to die. Thus they reject faith in Surah Luqman 31:34 because Allah ﷻ stated that no one knows when they will die.

[81] Surah Az-Zumar 39:65.

Hadith 29

He who plays chess is cursed.

Classified fabricated by Imam Nawawi.

Sakhaawi is of the opinion that there is no authentic hadith condemning the game of chess. The majority of scholars are of the opinion that backgammon is haraam. This is so because there are many authentic traditions condemning it, thus: "Abu Musa al-Ash'ari reported Allah's Messenger ﷺ has said: *He who plays backgammon disobeys Allah and His Apostle.*"[82]

Buraida (ra) reported the Holy Prophet ﷺ has said: "He who plays backgammon disobeys Allah and His Apostle."[83]

As for the prohibition of chess which was mentioned in the English version of Sahih Muslim 4/1222; this is a mistranslation by the translator. The Holy Prophet ﷺ never meant chess but he meant backgammon because he used the word **Nard**. If he had meant chess he would have used the word **Shatranj**.

The scholars who have allowed the game of chess have laid down three guidelines by which the players adhere to:
1. The Salah should not be delayed from its prescribed time.
2. Gambling should not be involved.
3. Players should not lose their temper nor use obscene language.

As for the remaining board games like draughts, scrabble, monopoly, trivial pursuit, dominoes; they are all

[82] Sunan Abu Dawud (English trans.) Vol. 3, p. 1375, No. 4920.
[83] Sunan Abu Dawud (English trans.) Vol. 3, P. 1375 No. 4921

permissible because according to the Islamic Shariah everything is halaal until proven haraam and there is no evidence that these games are haraam.

Hadith 30

Were I to swear by Allah and tell a lie, is more preferred by me than to swear by someone other than Allah and speak the truth.

Related by Abu Na'eem and classified fabricated by Daar Qutnee.

He who swore by Allah ﷻ that they will not do something and then breached his oath by doing that thing has to pay an expiation to Allah ﷻ by freeing a slave or feeding ten poor people or clothe them or fast for three days if he cannot afford the three previous mentioned options.[84]

Imam Bukhari said: *"A man from the desert came to the Holy Prophet ﷺ and said: O Messenger of Allah! What are the major sins? He ﷺ answered: Associating partners with Allah the Most High. The man asked: And after that? The Holy Prophet ﷺ replied: A false oath. I said what is a false oath. He ﷺ said: That which deprives a Muslim of his property i.e. taking an oath while he is a liar, in order to rip off another Muslim.*[85]

[84] See tafseer Ibn Katheer for the explanation of Surah Maida 5:89.
[85] See Riyadus Saaliheen Vol. 2, p. 825, No. 1714.

HADITH 31

Verily the Angels said to Allah: O Lord how do You exercise patience in regards to the many sins of Bani Adam? He said: I test them then I pardon them for their sins. The Angels said: If only we were in their place we wouldn't have disobeyed you. He said: Then choose two Angels from among you to be in their place. So they chose Harut and Marut; and they both descended towards the Earth. Allah then gave them sexual desires. They then finally descended to the Earth. Upon reaching Earth there came to them a woman called Zuhra and they both fell in love with her. So they both began to conceal from each other the feelings of lust, which they had in their hearts for Zuhra. One of them returned to her; then the other came and said: Do you feel what I feel for her, he said yes. Then they both asked her for her body. She replied I will never submit my body to you both until you teach me the secret word that you use to ascend the Heavens and return to Earth. Then both Harut and Marut refused; then again they asked her for her body but she refused also. They both then gave in and taught her the secret word to ascend to the Heavens. She immediately used it and as soon as she ascended the Heavens Allah ﷻ tossed a star at her, which destroyed all of her wings. Harut and Marut then begged Allah to forgive them; so Allah gave them a choice, He said; If you like I can return you to your Angelic state and punish you on Judgement Day. Or if you like I can punish you now in the Duniya and return you to your Angelic state on Judgement Day. One of them said to the other the punishment of the Duniya is temporary, so they chose to be punished in the duniya rather then to be

punished in the hereafter. Allah then told them to go to Babylon, so they both went there and stayed; they are presently hanging between the Heavens and the Earth being punished until Judgement Day.

Related by Ibn Jareer 2/364 and classified fabricated by Ibn Jawzee 1/457, in his book of fabricated Ahaadith.

HADITH 32

The carrying of a rod is a sign of a true Muslim and a tradition of all Prophets.

Related by Daylamee and classified fabricated by Adh-Dhahabi.

HADITH 33

He who practices I'tikaaf (seclusion) for ten days of Ramadhan will get the reward of two Hajj and two umrah.

Related by Al-Bayhaqee and classified fabricated by Adh-Dhahabi.

HADITH 34

It is better for you to speak in Arabic and avoid speaking in Persian for verily it breeds hypocrisy.

Related by Al-Haakim and classified fabricated by Adh-Dhahabi.

One of the most prominent Sahaabahs was Salman (ra) the Persian. He was not listed by Angel Gabriel عليه السلام as one of the hypocrites of Madinah nor was Bilal (ra) the Ethiopian listed as one of them. Instead the leader of the hypocrites was an Arab called Abdullah Ibn Ubay Ibn Salool. Also in regards to the desert Arabs who speak only Arabic Allah ﷻ said:

ٱلْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا

"The Bedouins are the worst in disbelief and hypocrisy."[86]

HADITH 35

There is no good in black people; when they are hungry they steal and when their stomach is full they commit zina. However they have two noble characteristics, which are generosity to their guests and perseverance at times of hardship.

Related by Tabaraani and classified fabricated by Imam Bukhari and Ibn Jawzee.

This fabricated hadith as well as hadith 34 is detrimental to the Islamic brotherhood and sisterhood because they create a feeling of nationalism and racism; which are both unbelief.

Ibn-ul-Qayyim al Jawzia said all ahaadith cursing black people are fabricated. Bilal (ra)the Muathin of the Prophet ﷺ was black and the Prophet ﷺ said: *"Bilal is from my household."*

[86] Surah At-Taubah 9:97.

Our father Adam عليه السلام was black hence Allah ﷻ said:

وَلَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ مِن صَلْصَـٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾

"And indeed, We created Mankind from sounding clay of altered black smooth mud." [87]

Prophet Musa عليه السلام was also black. If the people who fabricate this hadith say those were Prophets so it was expected for them to be good; we say to them Luqman the wise and Bilal were black with good character and they were not prophets. How could the above-mentioned khabar be authentic when the Holy Prophet ﷺ said to Bilal: *I heard the sound of your shoes in Paradise just in front of me."* [88]

If black people didn't have any good in them how was it possible for Bilal (ra) to be promised Paradise by the Holy Prophet ﷺ.

Narrated Jabir Ibn Abdullah (ra): *"Umar used to say Abu Bakr is our chief and he manumitted our chief meaning Bilal."* [89]

In the Arab world people do not call their sons Bilal (ra) even though he was a prominent Sahaabah; all this is due to racism on their part.

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[87] Surah Al-Hijr 15:26.
[88] Sahih Bukhari (Arabic/English) Vol. 5, p. 68, No. 97.
[89] Sahih Bukhari (Arabic/English) Vol. 5, p. 68, No. 98.

Hadith 36

The Holy Prophet ﷺ once sat on a cushion made of silk.

Classified fabricated by Al-Haafiz Zaylaee.

This fabricated khabar was used by some Muslims to allow Muslim men to sit on silk. It is haraam for Muslim men to sit on silk because the authentic ahaadith have forbidden it.

Narrated Hudhaifa (ra): *"The Holy Prophet ﷺ forbade us to drink out of gold and silver vessels, or eat in it, and also forbade the wearing of silk and Dibaaj or sitting on silk."*[90]

The Sahaabah Sa'd ibn Abee Waqqaas (ra) used to say: *"It's more preferred by me to sit on live ember than to sit on silk."*[91]

The scholars of Islam agree unanimously among themselves that Muslim women are allowed to wear silk and gold, while it is haraam for the males. However, they differ on the issue of Muslim women sitting on silk. Some are of the opinion that it is haraam for them; hence they are allowed to wear silk but are not allowed to sit on it. These scholars use Qiyaas and argue that Muslim women are allowed to wear gold but disallowed to drink from gold cups or use gold spoons, forks etc. Likewise they are allowed to wear silk but disallowed to sit on it.

The other scholars take a more literal approach to the text and say since the hadith only forbids Muslim men from sitting on silk then it's halaal for Muslim women. Imam Nawawi

[90] Sahih Bukhari (Arabic/English) Vol. 7, p. 486, No. 728.
[91] Related by Ibn Waham in his Jaani also see Fathul Baari Vol. 10, p. 304.

holds this view.[92]

I am more incline to the first opinion because it's closer to the Islamic approach to life; in that to have furniture made of silk is extravagance and an exaggeration in love of the dunya. It would be more appropriate to donate such wealth to starving Muslims or to the Mujahideen.

In this regard Allah ﷻ said:

وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَعِبٌ وَلَهْوٌ ۖ وَلَلدَّارُ ٱلْءَاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ

أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

"And the life of this world is nothing but play and amusement. But far better is the abode in the hereafter for those who are God-fearing. Will you not then understand."[93]

Additionally the Holy Prophet ﷺ said: "*If this Dunya was valuable to the extent of a mosquito wing Allah would never give a Kafir a cup of water to drink from it.*"[94]

So how can a Muslim become intoxicated by the pomp and glitter of this world after learning this Hadith?

HADITH 37

Marry and do not divorce for verily Allah's throne shakes whenever a divorce occurs.

[92] See Fathul Baari Vol. 10, p. 304.
[93] Surah Al-An'aam 6:32.
[94] See Tafseer Ibn Kathir for tafseer of the verse 2:21.

Related by Ibn Adee and classified fabricated by Ibn Jawzee.

In this world people don't always turn out to be what they seem to be. Also you do not know a person properly until you live with him or her. Thus in a world which is filled with pretenders and hypocrites, divorce is a great blessing from Allah ﷻ to remove undesirable people from our lives.

The above-fabricated khabar is promoting Catholicism in Islam, because in the Catholic faith divorce is extremely difficult or totally forbidden.

There is another hadith where the Holy Prophet ﷺ is supposed to have said: *"Allah did not make anything lawful more hated to Him than divorce."*[95]

This hadith even though it is widespread is classified weak by the scholars of Hadith. Even though divorce is allowed in Islam it becomes Haraam when there is no need for it i.e. in the case where both husband and wife are compatible and are living happily together in love and harmony.

There are two types of divorce, Sunnee i.e. in accordance with the Sunnah of the Holy Prophet ﷺ and Bid'ee i.e. a divorce conducted against the Sunnah of the Prophet ﷺ. Divorce Bid'ee is to divorce a woman while she is menstruating or to say to a woman I divorce you, I divorce you, I divorce you three times in one go in the same sitting. If a man divorces his wife while she is menstruating he has to take her back and wait for her to finish her menstruation and after she takes a bath and becomes clean he is now allowed to divorce her without cohabiting with her. If he cohabits with her, then divorces her he is being sinful.

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[95] Sunan Abu Dawud (English trans.) Vol. 2, p. 585, No. 2172.

Whenever a man divorces his wife while she is menstruating even though he is obliged to take her back it is still counted as one divorce. So he has two chances left to divorce his wife.[96]

As for the man who divorces his wife three times in one sitting by saying I divorce you three times, there is big confusion and dispute among the scholars as to whether or not it should be counted as one or three divorces. Those who hold the opinion that it should be counted as three divorces also hold the opinion that the wife becomes haraam for her husband until she marries another man who will cohabit with her, and if she gets a divorce from the second husband, only then can the first husband remarry her with a new dowry and two witnesses. This is the opinion of the four great Imams, some Sahaabahs and scholars like Umar (ra) and Aisha (ra).

The other opinion states that if a man should pronounce three divorces on his wife in the same sitting; it is counted as one only. This is the opinion of Ibn Abbaas (ra), Ali (ra) as well as Ibn Taymiyya Jafar As-Saadiq, Muhammad al-Baaqir and the pupil of Ibn Taymiyya Ibn ul-Qayyim.

There is no doubt that the most accurate opinion on this matter is that of Ali (ra) and his cousin Ibn Abaas (ra). This is so because their evidence is stronger than those who hold the opposite view. Among their evidence is the hadith found in Muslim where Abu al-Sahba (ra) said to the Prophet's ﷺ cousin Ibn Abbaas (ra): *"Do you know that three divorces were treated as one during the lifetime of Allah's Apostle ﷺ and during the caliphate of Abu Bakr and during three years of the caliphate of Umar? Ibn Abbaas said yes."*[97]

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[96] See Sahih Bukhari (Arabic/English) Vol. 7, p. 1130, No. 179-180.
[97] Sahih Muslim (English trans.) Vol. 2, p. 759, No. 3492.

Since the Holy Prophet ﷺ used to count three divorces in one sitting as one divorce, we should do the same today because Allah ﷻ said:

وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟

"And whatsoever the Messenger gives you take it and whatsoever he forbids you abstain from it."[98]

To impose on the Muslims the opinion that three divorces in one sitting is irrevocable is unwise. And such people are seeking to advance the argument that they know the Deen more than Allah's Messenger ﷺ. It is for this reason Ibn Abbaas (ra) and Ali (ra) championed the opinion that it's counted as only one divorce. Also we are living in the last days where people are lacking in imaan; consequently they have very little control over their tongue. So if we should go by the first view that three divorces in one sitting is counted as three instead of one, this will lead to the disintegration of the Muslim family structure.

The divorced woman has to wait three menstruations before she can remarry. If she is pregnant then her Iddah (waiting period) is until she delivers. If her husband divorces her before cohabiting with her then she has no Iddah. If she divorces her husband with Khula i.e. by returning the dowry her Iddah is one menstruation. Her Khula has to be performed by an Imam or a scholar. The Iddah of a widow is four months and ten days.

If a man should say to his wife I divorce you jokingly it

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[98] Surah Al-Hashr 59:7 – For further reading on this issue of divorce see Zaadul Muaad Vol. 5, p. 247 and Fatawa Ibn Taymiyya Vol. 3, p. 13-25.

is still counted as one divorce. Thus divorce is a grave matter, which we are not allowed to play with. Hence the Holy Prophet ﷺ said: "*Three things should always be taken serious whether they are said in earnest or jest, the wedlock, the divorce and the emancipation.*"[99]

As I have mentioned previously it is not right for two Muslims to divorce from each other if there is love and compatibility in the marriage. In regards to this the Holy Prophet ﷺ has said: "*If any woman asks her husband for a divorce without some strong reason, the fragrance of Paradise will be forbidden for her.*"[100]

The same ruling goes for the husband who divorces his wife without a valid reason. A woman divorcing her husband for a valid reason includes:

1. She is divorcing him because she was forced by her parents to marry him even though she expressed that she has no feelings for him.
2. She is divorcing him because he beats her harshly continuously.
3. He is lazy and refuses to provide.
4. She is divorcing him because he is evil in character e.g. he smokes, drinks, gambles, watches porn material, commits adultery, takes drugs, abandons his salah etc.

HADITH 38

The Holy Prophet ﷺ never used to visit a sick person until after three days.

Related by Ibn Asaakir 16/226 and classified fabricated by Ibn

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[99] Muwatta Imam Malik (Arabic/English) Vol. 1, p. 786, No. 1166.

[100] Sunan Abu Dawud (English trans.) Vol. 2, p. 600, No. 2218.

Jawzee.

HADITH 39

Beware of zina (unlawful sexual intercourse) for verily it results in six evil consequences, three of which occur on earth while the others occur in the hereafter. As for those that occur on earth they are:
1. It takes away radiance from your face.
2. It breeds poverty.
3. It causes your sustenance to decrease.
And as for those that will occur in the hereafter they are:
1. It brings down the wrath of the Lord.
2. It makes one's reckoning become difficult.
3. It causes one to abide in the hell-fire forever.

Related by Abu Na'eem and classified fabricated by Ibn Jawzee.

The message of this hadith is accurate except for one fault; the sentence that states that zina causes someone to be in the hell-fire forever. This is the aqeedah of the Khawaarij. There is no Sahaabah or classical scholar past or present that holds the view that fornication or adultery causes a person to be in the hell-fire forever.

In regards to this Allah ﷻ said:

إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا ﴿٤٨﴾

"Verily Allah doesn't forgive the crime of worshipping false deities but He forgives anything other than that to whom He pleases."[101]

Hence the person who commits zina is still a Muslim. He becomes a Kafir only if he claims that zina is halaal. Since he is still a Muslim he cannot be in the hell-fire forever because the Holy Prophet ﷺ said: *"He who has the smallest particle of Iman in his heart will be taken out of the hell-fire."*[102]

According to the aqeedah of Ahlus Sunnah Wal Jamaa'ah we do not pronounce a Muslim Kafir for his sin unless he pronounces his sin lawful. However, there are certain crimes that are so grave; the moment the person commits one of these crimes he or she becomes a Kafir, even if they didn't intend to become a Kafir.

For example, to work magic, to sleep with one's father's wife, to insult Allah ﷻ, His Messenger ﷺ or the Holy Qur'an (in earnest or jest), or to replace the Shariah with man-made laws. In regards to the Shariah Allah ﷻ said:

وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ

"Those who do not govern by what Allah revealed verily they are Kafirs."[103]

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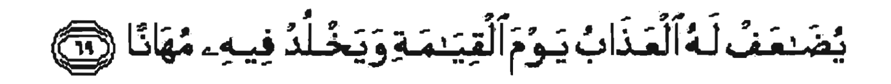
[101] Surah An-Nisaa 4:48.
[102] Sahih Bukhari (Arabic/ English) Vol. 1 Page 37 Hadith 42
[103] Surah Maidah 5:44.

There are some Muslims today who claim that this verse means disbeliever of a lesser degree, thus the person who dismantles the Shariah is not really a disbeliever because to dismantle the Shariah is a minor issue, a minor kufr. We refute them by saying a person is either a Muslim or a disbeliever, hence there is no such thing as a disbeliever of a lesser degree. This is bid'ah in regards to aqeedah, the worst form of bid'ah. If to dismantle the Shariah was minor kufr, as they would like all Muslims to believe, why did Allah ﷻ find it necessary to turn the Jews into apes and swine when they tampered with their Shariah in regards to the Sabbath. The Shari'ah of Muhammad ﷺ is more valuable than the Shari'ah of Musa عليه السلام so to dismantle it is major kufr (disbelief) that makes someone become a kafir. The people who are promoting the aqeedah that to dismantle the Shari'ah is kufr doona kufr i.e. minor kufr they themselves have become Kafirs for saying this. Are they trying to insinuate that Allah ﷻ is an oppressor and Allah ﷻ was overreacting when he turned the Jews into apes and swine for tampering with the Sabbath.

The reason why I said earlier that most of the message in this fabricated hadith is true is because Ibn ul-Qayyim has made mention of these evil consequences of sins in his book Al Jawaab Al-Kaafee page 98-101.

We can see for ourselves that in any society in which zina becomes widespread there are always a lot of street children living in poverty without parents e.g. South America, Africa, North America, Far East Asia etc.

Additionally Allah ﷻ said about the fornicator:



"The torment will be doubled for him on the day of resurrection and he will abide therein in disgrace."[104]

If the fornicator makes taubah he will be forgiven but if he makes it halaal and refuses to make taubah; he will abide in Hell forever.

HADITH 40

He who begets a son and names him Muhammad for the sake of blessing, both he and his son will be in Jannah.

Related by Ibn Bakeer and classified fabricated by Ibn Jawzee.

This fabricated hadith promotes irjaa (liberalism) and gives Muslims the false hope that it is possible to enter Jannah without practising Islam. In order for a Muslim to enter Jannah he or she has to practise the seven conditions of Shahadah which are:

1. Knowledge of what the Shahadah means
2. Certainty
3. To believe in it inwardly and to declare it outwardly
4. Complete submission to Qur'an and Sunnah
5. To condemn all shades of falsehood
6. To be devoted to Allah alone in worship
7. To love and hate for Allah's sake.

[104] Surah Furqaan 25:69.

Hadith 41

He who begets three sons and doesn't name any of them Muhammad is indeed an ignorant person.

Related by Tabaraani and classified fabricated by Adh-Dhahaabee.

Hadith 42

He who builds a house bigger than what is necessary will be made to carry it on his shoulders on the day of judgement.

Related by Ibn Bakeer and classified fabricated by Ibn Jawzee.

Hadith 43

To love your country is a part of Iman.

Classified fabricated by Saghaani.

This fabricated khabar promotes nationalism. At present nationalism is a cancer in the body of the ummah, which stunts the spiritual and economical growth of the ummah. This fabricated khabar causes Muslims to call themselves British Muslim, Pakistani Muslim, Indian Muslim etc. So they see themselves as Indian first and Muslim last.

These expressions enhance prejudices and deviations among the believers. The only time a country is worth loving is when Shari'ah is being implemented in that country to its fullest. Hence we love and hate only for Allah's sake.

Hadith 44

A small amount of deeds backed up by knowledge is beneficial, while plenty of good deeds without any knowledge is useless.

Related by Daylamee and classified fabricated by Imam Suyooti.

In order for a righteous deed to be accepted two conditions must be found.

1. The doer has to purify his or her intention i.e. the deed has to be done solely for Allah's pleasure.
2. The deed has to be done in accordance with the Sunnah of the Holy Prophet ﷺ.

Abundance of knowledge is not a condition as this fabricated khabar is saying.

Hadith 45

Beware of the Dunya (life of this world) for verily its magical powers are greater than that of Harut and Marut.

Related by Ibn Abee Dunya and classified fabricated by al Haafidh al Iraqi.

There is no harm in a Muslim working hard for his living and becoming rich. In fact it is better to be rich than to be poor if you have taqwa. Then you will be able to spend for the spread of this deen. Thus the rich man who is grateful is better than the poor man who is patient, because the poor man all he has is patience.

In regards to this dunya Allah ﷻ said:

وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٧٧﴾

"But seek, with that wealth which Allah has bestowed on you, the home of the hereafter, and forget not your portion of legal enjoyment in this world, and do good to others as Allah has been good to you and seek not mischief in the land. Verily Allah likes not the mischief-makers."[105]

The Holy Prophet ﷺ used to say: *"O Allah I seek refuge in Thee from Kufr and poverty."*[106]

If poverty were any good why would the Holy Prophet ﷺ seek refuge in Allah ﷻ from it? Also Umar (ra) the second Caliph used to say: *"Poverty leads to Kufr."* The evangelist movements often target poor Muslim countries to spread their evangelism because even they the Christians know that poverty leads to Kufr and apostasy. This is exactly what the evangelists are presently doing in Muslim lands like Africa, Indonesia, Bangladesh etc.

HADITH 46

He who made Hajj to the house in Makkah and didn't

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[105] Surah Qasas 28:77.
[106] Musnad Ahmad Vol.5, p. 36.

visit my grave in Madinah has indeed treated me badly.

Related by Saghaani in his book of fabricated Hadith p.6. Classified fabricated by Ibn Jawzee and Ash-Shoukaani.

HADITH 47

He who makes Hajj and then visits my grave when I die, will be like the one who visited me when I was alive.

Related by At-Tabaraani and classified fabricated by Ibn Ma'een.

These two fabricated khabar give the impression that whenever a person goes to Makkah to perform Hajj; it becomes incumbent on him to go to Madinah to visit the grave of the Holy Prophet ﷺ. If not his or her Hajj is incomplete. This is not the case because Hajj is only Makkah, hence to visit Madinah is a righteous and noble act but it is not a condition for your Hajj to be accepted. Upon visiting the grave of the Holy Prophet ﷺ we are required to give him salaam. Any additional acts like to make du'aa to him and ask him for things are kufr and shirk. See commentary for hadith 5 for further details on this matter.

HADITH 48

Chicken takes the place of lamb for the poor of my Ummah and Jumu'ah is their Hajj.

Related by Ibn Hibbaan and classified fabricated by Ibn Jawzee, ad-Daar Qutnee and adh-Dhahaabee.

HADITH 49

Whenever anyone of you cohabits with his wife let him avoid looking at her private parts because it causes blindness, and also let him avoid excessive talking because this causes dumbness.

Related by al-Azdee and classified fabricated by adh-Dhahaabee and Ibn Hibbaan.

This fabricated khabar seeks to outline some Islamic Adaab in regards to cohabitation except that the meaning of the Hadith doesn't make sense. Moreover Adh-Dhahaabee said a liar was found in the chain of transmitters called Muhammad Ibn Abdur-Rahman At Istaree.

The scholars of Islam have refuted this khabar saying: It is illogical to think that Allah ﷻ would allow a man to cohabit with his wife but forbid him from looking at her private parts.

Moreover Aisha (ra) said: *"The Holy Prophet ﷺ and I used to take a bath from a single pot called Faraq."*[107]

This authentic hadith of Aisha (ra) contradicts the above-mentioned fabricated khabar. Ibn Hibbaan reported that A'taa (ra) was asked about the permissibility of a man looking at his wives naked body, and he asked Aisha (ra) so she quoted this hadith. Since there is no difference in looking at one's wife when she is having a bath or while cohabiting it becomes obvious that the fabricated khabar doesn't make sense.

Even though it is permissible for a man to look at his wife's naked body and vice versa one should not get into the

[107] Sahih Bukhari (Arabic/English) Vol. 1, p. 157, No. 250.

habit of doing this too often because this act is not encouraged it's only permissible. Hence to abuse this rukhsa (permission) may result in a loss of shyness. Which is a good virtue. The Holy Prophet ﷺ said: *"Shyness is a branch of Iman."*[108]

HADITH 50

The Holy Prophet ﷺ forbade that one should cohabit with his wife before foreplay.

Related by Ibn Asaakir 2/299 and classified fabricated by adh-Dhahaabee.

There is no doubt that it is better for a man to practice foreplay before cohabiting with his wife. However we cannot say foreplay is fard. The above-mentioned fabricated khabar is insinuating that foreplay is fard, while it is sunnah (recommended) especially if the woman is a virgin. Whenever something is sunnah we cannot make it fard. Also if something is makruh we are not allowed to make it haraam. This is extremism in regards to verdicts and judgements.

As for oral sex this is makruh for Muslims. And anal sex is totally haraam, hence the Holy Prophet ﷺ said: *Anyone who goes to a soothe sayer and believes in him or enters a woman in the anus has rejected faith in what was revealed unto Muhammad."*[109]

It is also haraam to cohabit in front of others or to cohabit while the woman is menstruating. Anyone who does this has to pay an expiation of 4¼ grams of gold, which he gives in

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[108] Sahih Bukhari (Arabic/English) Vol. 1, P. 18 No 8
[109] Musnad Ahmad Vol. 1,p. 86.

charity. As for using aids like Viagra this is permissible for the man who is impotent and is in need of it. However if the man is normal and he uses Viagra unnecessarily it becomes makruh. He who cohabits with his wife once and wishes to do so again should wash his private parts i.e. he and his wife. It is permissible to cohabit in a naked state but it is advisable to do so under a blanket so as to avoid the accident of someone seeing you in that state. It is incumbent on a husband to cohabit with his wife once every four days, unless she wants to let him off. This Fatwa was issued during the caliphate of Umar Ibn al Khattab (ra) by the caliph himself. A man may cohabit with his wife in whatever position he likes as long as he avoids entering the anus.[110]

The Holy Prophet ﷺ said: *Whenever a man calls his wife to bed and she refuses him all the angels in Heaven curse her until morning."*[111]

This also applies to the men; thus the angels curse the man who avoids his wife's bed. This is so because Allah ﷻ said women have the same rights over men as men have over them. Thus Allah ﷻ said:

وَلَهُنَّ مِثْلُ

ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ

"..And they (women) have rights over their husbands as regards to obedience and respect similar to what their husbands have over them to what is reasonable."[112]

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[110] See Sahih Muslim (English trans.) Vol.2, p. 731, No. 3363.
[111] See Sahih Muslim (English trans.) Vol.2, p. 731, No. 3366.
[112] Surah Al Baqarah 2:228.

It is because of this ayah that Ibn Abbaas (ra) used to dress in fine clothing for his wife.

Hadith 51

Allah shall call people by their mothers' names on the Day of Judgement in order to cover for them.

Related by Ibn Adee and classified fabricated by Ibn Jawzee.

It's a common notion that people will be called by their mothers' names on the Day of Judgement, but this is not the case. The people who advance this argument say the reason for this is because many women in the Dunya get pregnant by their lovers and falsely attribute the child to their husbands; thus the father is not their real father so Allah ﷻ will call people by their mothers' name in order to cover for them.

This argument sounds logical and it's very popular, however we have a Hadith in Abu Dawud to prove otherwise.

Abu Dardaa (ra) reported the Apostle of Allah ﷺ said: "*On the Day of Judgement you will be called by your names and your father's names so give your children good names.*"[113]

As for the unanswered question, what will happen to the illegitimate children who were falsely attributed to the wrong fathers by their mothers? The answer can be found in the above hadith related by Abu Dawud i.e. they will be called by their own names rather than their fathers' names.

There will always be different opinions about this issue because some hadith scholars graded the hadith of Abu Dawud

[113] Sunan Abu Dawud (English trans.) Vol. 3. p. 1377, No. 4930.

as Da'eef.

HADITH 52

The aubergine (eggplant) is a cure for all ailments.

Classified fabricated by Ibn Hajar Al Asqalaani.

This fabricated hadith contradicts the authentic saying of the Holy Prophet : *"The black seed is a cure for all diseases except As-Saam." Aisha (ra) asked: "What is as-Saam"? He, the Holy Prophet said: " Death"*[*]

HADITH 53

Let the most handsome among you lead the prayer (salah) because it is more likely that he will be the best in character and use your wealth to safeguard your honour and safeguard your deen by guarding your tongue.

Related by Ibn Adee, classified fabricated by Ibn Jawzee.

HADITH 54

He who travels on Jumu'ah day shall have two angels invoking Allah against him, that he should have no one accompanying him on his journey and that he should not accomplish whatever aim and objective he set out to accomplish.

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[*] Sahih Bukhari (Arabic/ English) Vol. 7, P. 400 No. 591

Related by al Khataab and classified fabricated by adh-Dhahaabee and Ibn Hibbaan.

There is no authentic tradition that forbids a Muslim from travelling on Jumu'ah day. Thus, if a Muslim has needs to take care of, there is no sin on him if he travels on Jumu'ah day. This fabricated khabar contradicts an authentic athar in which Umar Ibn al Khattaab (ra) saw a man dressed for a journey. The man then said in the presence of Umar (ra), if today weren't Friday I would have travelled. Umar (ra) heard him and said: *"You may travel because Friday doesn't prevent anyone from travelling."*[114]

According to Islamic Jurisprudence Salatul Jumu'ah is not compulsory on a traveller. The traveller also has the choice of fasting or breaking his fast, and to shorten and join his prayers. He may wipe over his socks for three days and nights.

HADITH 55

Verily for everything there is a heart, and the heart of the Qur'an is Surah Yaa-Sin, he who reads it once will have the reward of reading the Qur'an ten times.

Related by ad-Daarimee 2/456 and classified fabricated by Ibn Abee Haatim.

There is another Hadith that says: *"Recite Surah Yaa-Sin over your dead"*- this khabar was classified weak by Ad-Daar Qutnee.[115]

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[114] Ibn Abee Shaybah Vol. 2, p. 205- Classified Sahih.
[115] See Kitaab Fadhaa'il Al A'maal by Diyaa-udeen Al Maqdisee: p. 148.

However it is permissible to pray salatul Janaazah over a deceased person who is already inside the grave. Standing by the grave of the deceased while praying over him or her is also permissible, but this can lead to shirk.

Hadith 56

He who charges a fee for teaching the Qur'an to others, then that will be his only reward in regards to the Qur'an.

Related by Abu Na'eem and classified fabricated by adh-Dhahaabee.

The above mentioned fabricated hadith gives the impression that it's not allowed for a person who teaches others the recitation of the Holy Qur'an to charge a fee for his service. This view is unacceptable because the Islamic worker has needs like everyone else. The Islamic worker is not an angel and thus he or she needs food, clothing, shelter, medicine etc.

Moreover we have an authentic hadith in Sahih Bukhari, which contradicts this fabricated khabar. Narrated Sahl Bin Sa'd as-Sa'idi: *"While I was sitting among the people in the company of Allah's Apostle ﷺ a woman stood up and said, O Allah's Apostle, I have given myself in marriage to you; please give your opinion of me. The Prophet ﷺ did not give her any reply. She again stood up and said, O Allah's Apostle! I have given myself in marriage to you so please give your opinion of me. The Prophet ﷺ did not give her any reply. She again stood for the third time and said: I have given myself in marriage to you so please give your opinion of me. So a man stood up and said: O Allah's Apostle! Marry her to me. The Prophet ﷺ asked him, have you got anything? He said: No. The Prophet ﷺ said: Go*

and search for something, even if it were an iron ring. The man went and searched and then returned saying: I could not find anything not even an iron ring. Then the Prophet ﷺ said: Do you know something of the Qur'an by heart? He replied: I know such Surah and such Surah. The Prophet ﷺ said: Go! I have married you to her for what you know of the Qur'an by heart i.e. for you to teach hre the Qur'an."[116]

In the above mentioned hadith the Prophet ﷺ had married a woman to a man who was penniless and could not afford a mahr (dowry). Since the Holy Prophet ﷺ married her to him for him to teach her what he knew of the Qur'an, this is clear evidence that it is permissible to charge a fee for teaching others the recitation of the Holy Qur'an. This was the position of the great scholars of Islam: Imam Shafee, Malik, al-Hasan, Ataa, Ishaaq and many more. Imam Nawawi has cited this view in his book Sharh Sahih Muslim[117] and said Al Qaadi Iyaad was also of this opinion due to the above-mentioned Hadith in Sahih Bukhari and Muslim. This hadith also proves the permissibility of a woman proposing to a man.

HADITH 57

Wudhu on top of wudhu is light on top of light.

Related by Imam Gazaali in Ihyaa 1/135 and classified fabricated by al Mandharee.

Hadith 58

Backbiting nullifies one's wudhu and salah.

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[116] Sahih Bukhari (Arabic/.English) Vol. 7, p. 59, No. 79.
[117] See Shar Sahih Muslim Vol. 9, p. 214- By Imam Nawawi.

Related by Abu Na'eem and classified fabricated by Ad-Daar Qutnee and Al Haakim.

HADITH 59

Verily it is the non-Arabic speaking nations that do this (i.e. kissing the hands of their kings) and I Muhammad ﷺ am not a king. I am but a man from among you.

Related by Ibn Adee and classified fabricated by Ibn Jawzee.

The above-mentioned fabricated khabar gives the false impression that the practice of kissing the hands of respected people like Shaikhs, parents, teachers etc, is not allowed in Islam. However this practice is allowed in Islam and should not be deemed a bid'ah because there are authentic traditions stating that: *some of the companions of the Holy Prophet ﷺ kissed his hands on a few occasions and he did not object to it.*[118]

It is not permissible for a woman to kiss the hand of her Shaikh because when Hind the wife of Abu Sufyaan asked the Holy Prophet ﷺ why don't you shake our hands the way you shake hands with the men when they were giving you their Baiah? He replied: *"I don't shake hands with women."*

HADITH 60

The mistake of Prophet David was in his lust.

[118] See Adab Al Mufrad by Imam Bukhari p. 142.

Related by Abu Na'eem and classified fabricated by Imam Suyooti and Adh-Dhahaabee who said a liar by the name of Ahmad Ibn Ishaaq was found in the chain of transmitters.

The explanation of the above hadith is famous in Jewish and Christian circles. Thus they claim that Dawud عليه السلام saw the body of a woman called Batsheeba as she was taking a bath and he was overwhelmed with her remarkable beauty; so he enquired about her and requested that her husband should be placed on the front line of the battlefield to be killed by the enemies so that he will be able to marry his wife, which he did when her husband died.

The scholars of Islam agree unanimously among themselves that this story is from the Israeeliyaat (i.e. saying of the Jews) and not a Hadith of the Holy Prophet ﷺ. It is not our creed as Muslims to insult and slander any of the Prophets of Islam whether it be Muhammad ﷺ or any of the previous Prophets of Allah. It is not befitting of a Prophet to lust much less to cause the death of someone in order to satisfy his own lust. We as Muslims believe that the Prophets of Allah were all infallible. Meaning they did not commit a sin deliberately. Whatever slip they committed was merely a mistake and not a deliberate sin like Musa عليه السلام slaying of the Coptic Soldier in Egypt.

Anyone who insults or slanders any of the Prophets of Allah ﷻ.becomes a Kafir and deserves to be killed if he is living in an Islamic sate. The insulter is killed whether he is a Muslim, Christian or Jew because to insult a Prophet is to insult Allah ﷻ. Anyone who insults Aisha (ra) and accused her of zina even though Allah ﷻ.has declared her innocent of this charge in Surah Noor verse 17 becomes a kafir and deserves to be killed wherever in the world he might be living.

As for those who insult Abu Bakr (ra), Umar (ra) or any other Sahaabah they are to be flogged and if they repent they are released from prison; if not they are imprisoned until death overtakes them.[119]

HADITH 61

Whenever something is comprised of halaal and haraam the haraam always outweighs the halaal.

Classified fabricated by Al Haafidh Al Iraqi.

HADITH 62

To look at a beautiful face improves ones eyesight and to look at an ugly face causes ones eyesight to fade.

Related by al Khataab and classified fabricated by Ibn Hibaan.

HADITH 63

To look at the face of a beautiful woman and green vegetation improves ones eyesight.

Related by Abu Na'eem and classified fabricated by adh-Dhahaabee.

The above mentioned khabar encourages Muslim men to stare at

[119] See As-Saarin-ul-Maslool by Ibn Taymiyya for further reading on the topics insulting Allah, His Messenger and the Sahaabahs.

beautiful women which is something Allah ﷻ has forbidden in the Holy Qur'an. In Surah Noor verse 30-31 Allah ﷻ said:

"Tell the believing men to lower their gaze (from looking at forbidden things) and protect their private parts (from illegal sexual acts). This is purer for them. Verily, Allah is All Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things) and protect their private parts from illegal sexual acts and not to show off their adornment except only that which is apparent i.e. the face and the palm of both hands."[120]

Thus it is permissible for a woman to expose her face and the palm of her hands when she goes out in public because they are exempted from being covered. To understand this verdict properly I would suggest that you read Tafseer Qurtubi for the explanation of Surah Noor verse 30-31.

The Holy Prophet ﷺ has encouraged us on many occasions to lower our gaze and avoid starring at women because it's the gateway to zina.

Buraidah (ra) reported the Apostle of Allah ﷺ once said to Ali (ra): *"Do not give a second look because while you are not to blame for the first you have no right to the second."*[121]

Jabir (ra) said: *"The Prophet ﷺ saw a woman so he entered upon Zainab Bint Jahsh and had intercourse with her. He then came out to his companions and said to them: A woman advances in the form of a devil, so when one of you gets excited by her, he should go to his wife and have intercourse with her for that will repel what is feeling."*[122]

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[120] Surah Noor 24:30-31

[121] Sunan Abu Dawud (English trans.) Vol.2. p. 576, No. 2144.

[122] Sunan Abu Dawud (English trans.) Vol.2, p. 576, No. 2146.

When a woman comes out of her house, she charms others by her beauty. Strange men may have evil notions by looking at her. Hence she causes them to fall into sin. There is thus a similarity between Satan and a woman who comes out of her house alluringly. This also shows that when a man is charmed by some strange woman, he should go to his wife and have intercourse with her to protect himself from sin.[123]

Hadith 64

If the Arabs should become degraded, then Islam would become degraded too.

Related by Abu Na'eem and classified fabricated by Ibn Abee Haatim.

The above-fabricated hadith gives the impression that Islam needs Arabs and thus it depends on them solely for it to spread. However this is not the case. Islam doesn't need people, it's the people who need Islam. The reason for this is because Allah ﷻ is the Revealer and Protector of Al Islam, hence He, Allah ﷻ said:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

"Verily We have revealed it and We are the Divine protectors of it."[124]

We have seen clearly in Islamic history that when the Arabs became weak in Iman and consequently their caliphate

[123] See Awn-ul-Ma'bood Vol. 2, p. 213.
[124] Surah Al-Hijr 15:9.

disintegrated, Allah ﷻ replaced them with the Turks who had established the Ottoman caliphate; so strong was this caliphate that it reached as far as central Europe and far East Asia.

Al Albaani claims in his book Silsilah Al Ahaadith Ad-Da'eefah Wal Mawdoo'ah 1/196 that the Arab Nation is superior to the rest of Nations. He used for his evidence the saying of the Prophet ﷺ: *"Verily Allah granted eminence to Kinaana from amongst the descendants of Ismael and He granted eminence to Quraish amongst Kinaana and He granted eminence to Banu Hashim from amongst Quraish and He granted eminence to me from Banu Hashim."*[125]

We refute Albaani's claim by saying he has misunderstood the hadith because in Islam a person is noble by virtue of his piety not by virtue of his tribe or nation. In this regard the Holy Prophet ﷺ said: *"There is no superiority for Arabs over non-Arabs or non-Arabs over Arabs. And there is no superiority for whites over blacks or blacks over whites, except with piety. All of you are from Adam and Adam is from clay."*[126]

The Jews were chosen to propagate Allah's message and when they failed miserably Allah ﷻ cursed them and replaced them with the Arabs because the Prophet ﷺ was an Arab. Hence if and when the Arabs fail to carry Islam Allah ﷻ will also curse them and replace them with some other people. In this regard Allah ﷻ said:

[125] Sahih Muslim (English trans.) Vol.4, p. 1230, No. 5653.
[126] Musnad Ahmad Vol. 5, p. 411 classified Sahih.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَـٰفِرِينَ يُجَـٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٥٤﴾

"O you who believe! Whoever from amongst you apostates from his religion (Islam) Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbeliever's, fighting in the way of Allah, and never fear the blame of any blamer. That is the grace of Allah which He bestows on whom He wills."[127]

Allah's criterion to judge who is the noblest of men is piety. Lineage was never the criterion, hence Allah ﷻ said:

يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَـٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

"O mankind surely We have created you from a single male and female and made you into nations and tribes that you may know each other, not that you will despise each other. Verily the Most honourable of you in the sight of Allah is that Believer who is most Righteous."[128]

It's for this reason the Holy Prophet ﷺ married Arabs to non-Arabs thus he married Zainab Bint Jahsh (ra) of Quraish

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[127] Surah Al-Maidah 5:54.
[128] Surah Al-Hujuraat 49:13.

to Zaid ibn Haaritha (ra) his freed slave. And he married Fatima Bint Qays (ra) of Quraish to Usaama ibn Zaid (ra) the son of his freed slave. Also he married Bilal (ra) to the sister of Abdur Rahman Bin Auf (ra). In view of these mentioned facts Imam Malik held that the only adequateness between husband and wife in regards to marriage is deen i.e. both of them should be practising. The other three imams hold that adequateness covers deen, the Arabic language,lineage and wealth.[129]

HADITH 65

The Prophet ﷺ had the ability to see in the dark the way he used to see in the daylight.

Related by Ibn Adee and classified fabricated by Adh-Dhahaabee.

Even though the above-mentioned Hadith is fabricated there is an authentic tradition that states that the Holy Prophet ﷺ had special ability to see which we don't have. He was able to see behind him in salah, so the people who prayed behind him were visible to him, hence if they didn't pray properly he would admonish them.

Narrated Abu Huraira (ra) Allah's Apostle ﷺ said: *"Do you consider or see that my face is turned towards the Qibla? By Allah, neither your submissiveness nor your bowing is hidden from me; surely I see you from my back."*[130]

Narrated Anas Bin Malik (ra): *"The Holy Prophet ﷺ led us in prayer and then got up on the pulpit and said: In your*

[129] See Zaadul Mu'aad Vol. 5, p. 159-160.
[130] Sahih Bukhari (Arabic/English) Vol. 1, p. 245, No. 410.

prayer and bowing, I certainly see you from behind i.e. my back as I see you while looking at you (in front of me)."[131]

HADITH 66

It is the Sunnah that one should not perform more than one Salah (prayer) with Tayammum; instead he should make a fresh Tayammum for each and every Salah.

Related by At Tabaraani and classified fabricated by Ahmad Ibn Hanbal.

Tayammum takes the place of wudhu and ghusl when there is no water or the worshipper is sick; or the water is ice cold hence it may cause fever to the worshipper if he or she should bathe in it. Thus it is permissible to perform as many salah as possible with the same tayammum as long as the tayammum is not broken by one of the following nine things:

1. Passing wind
2. Urination
3. Stools
4. Heavy sleep
5. Touching a woman with lust
6. Unconsciousness by fainting or drugs
7. Eating camel meat
8. Apostasy
9. The availability of water.

Our wudhu is broken by the first eight things that nullify our tayammum.

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[131] Sahih Bukhari (Arabic/English) Vol. 1, p. 246, No. 411.

HADITH 67

Allah has sworn that He shall never allow a stingy person to enter the Paradise.

Related by Ibn Asaakir and classified fabricated by ad-Daar Qutnee who said a liar was found in the chain of transmitters by the name of Muhammad Ibn Zakaria Al Ghulaabi.

HADITH 68

Whenever the Imam ascends the Mimbar on Jumu'ah day, there should be no salah and talking.

Related by At-Tabaraani and classified fabricated by ash-Dhaahabee.

The above-mentioned fabricated hadith gives the impression that it is impermissible to pray two rak'ah of sunnah while the Imam is delivering his khutba. However it is permissible for a person to perform two rak'ah of sunnah while the Imam is delivering the khutba because there are authentic traditions allowing it.

Narrated Jabir Ibn Abdullah (ra): *"While delivering a sermon, Allah's Apostle ﷺ said: If anyone of you comes while the Imam is delivering the khutba or has come out for it, should offer a two rak'ah prayer."*[132]

This two rak'ah prayer is called tahiyyatul masjid i.e. prayer for greeting the mosque. It is sunnah i.e. recommended. There are a lot of mosques here in the UK and other parts of the

[132] Sahih Bukhari (Arabic/English) Vol. 2, p. 148,No. 267.

world, which don't allow these two rak'ahs after the Imam ascends the mimbar. They deem it inappropriate because the person who is praying is interrupting the Imam and others. This opinion is strongly upheld by Hanafi scholars. Since this two rak'ah prayer is a sunnah and not fard it is better to avoid praying it in front of the Imam at a mosque, which doesn't allow it because this will create disunity and the unity of the Muslims is fard. However if the Mosque is comprised of different rooms you may offer this Salah in a room different to the one where the Imam is delivering the sermon.

As for the second part of the hadith that states that there should be no speaking when the Imam ascends the mimbar; this needs an explanation. Hence the explanation for this prohibition is: when the Imam stands up and starts speaking then everyone should keep silent. If anyone speaks while the Imam is speaking such a person has no Jumu'ah.

HADITH 69

He who shortens the Iqaamah by reciting (Allahu Akbar) twice is not one of us.

Classified fabricated by Adh-Dhahaabee.

Iqaamah can be called two ways, first by reciting Allahu Akbar four times exactly like the Athaan, or shortening it by reciting Allahu Akbar twice only. Hence no one has the right to criticise a person for acting upon either of them.

HADITH 70

He who raises his hands in Salah has no Salah.

Related by Ibn Taahir who said it was a fabricated Hadith p. 87.

The person who fabricated this hadith is called Ma'moon Ibn Ahmad Al Harwee. Adh-Dhahaabee said about him that he used to be in the habit of fabricating ahaadith and attributing them to reliable sources. Abu Na'eem said this man Ma'moon Ibn Ahmad was a scum who used to fabricate ahaadith and attribute them to reliable sources in order to deceive the Muslims.

It's apparent that the fabricator is of the Hanifi school of thought. Thus the Hanafis believe that it's makruh to practice raf'ul yadain (raising the hands) in Salah. While the Shafis allow it because it's a Sunnah of the Prophet ﷺ. The truth is with the Shafis on this issue. This unfortunate incident proves how detrimental it is when a person is fanatical about his school of thought. His fanaticism causes him to lie about the Holy Prophet ﷺ, which is a major sin. Some scholars are of the opinion that lying about the Prophet ﷺ is lying about Allah so it makes the person becomes a Kafir. I am more incline to this view if the lie was intentional. Az-Zubair said: *I was always in the company of the Holy Prophet ﷺ and I heard him saying: Whoever tells a lie against me intentionally then surely let him occupy his seat in the Hell-fire.*[133]

HADITH 71

He who performs wudhu and wipes his neck will not have iron fetters placed around his neck on Judgement Day.

[133] Sahih Bukhari (Arabic/English) Vol. 1, p. 83, No. 107.

Related by Abu Na'eem and classified fabricated by ad-Daar Qutnee and al Haakim.

Wiping behind the neck during wudhu is not something that was legislated by the Prophet ﷺ and this is to be seen as a bid'ah.

Hadith 72

Verily Allah loves to see His servant tired and exhausted in his quest for Halaal things.

Related by Abu Mansoor Ad-Daylamee and classified fabricated by ad-Daar Qutnee.

The above-fabricated khabar contradicts the Holy Qur'an. On many occasions Allah ﷻ has made it clear to us that he wants for us ease and comfort not hardship. Thus Allah ﷻ said:

يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ

"...Allah wants for you ease and He doesn't want for you hardship."[134]

Even though to work and maintain one's family is an act of worship Allah ﷻ prefers that one doesn't undergo severe hardships in doing so. Because if a person's life is hard the Shaitaan may cause him to despair and thus he starts entertaining wrong ideas about Allah ﷻ.

In another ayah Allah ﷻ said:

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[134] Surah Al Baqarah 2:185.

مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ
نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

"Allah doesn't want to place you in any difficulty, but He wants to purify you, and to complete His favours upon you that you may be thankful to Him." [135]

It's not piety to make the deen a burden on yourself or your family and friends. It is advisable for us to take the easiest path in deen. Those who choose the hardest path in deen get fed up and apostate because they can only endure so much and no more. In this regard the Holy Prophet ﷺ said: *"Facilitate things in regards to religion for the people and do not make things difficult; give them glad tidings and don't drive them away from Islam."* [136]

The extremist is the one who makes sunnah fard and makruh haraam. Striving in the path of Allah ﷻ means to abstain from haraam things to the best of one's ability. Striving in Allah's path doesn't mean to make the deen a burden on ourselves. The person who likes to make the deen a burden on himself is showing off with piety and this is insincerity.

The beloved wife of the Prophet ﷺ Aisha (ra) said: *"Whenever Allah's Apostle ﷺ was given the choice of one of two matters, he would always choose the easier of the two as long as it was not Haraam to do so, but if it were sinful, he would not approach it."* [137]

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[135] Surah Maidah 5:6.
[136] Sahih Bukhari (Arabic/English) Vol. 1, p. 60, No. 69.
[137] Sahih Bukhari (Arabic/English) Vol. 8, p. 92, No. 147.

In our midst today there are many Muslims who would rather choose the harder of the two options, believing it to be piety. However this behaviour could never be piety because it is in conflict with the example set by the Holy Prophet ﷺ.

HADITH 73

The ink of a scholar is holier than the blood of a martyr.

Related by Khateeb in The History of Baghdad 2/193. He also said it was a fabricated hadith.

The above-mentioned fabricated hadith gives preference to the method of dawa over jihad for spreading Islam. However the best method for spreading Islam is jihad and not dawa. Thus the Holy Prophet ﷺ spent thirteen years in Makkah giving dawa and only approximately one hundred people embraced Islam. But when he entered Makkah with military might and Shawka (power) two thousand took their shahadah in one day.

The mujaahideen conquer lands and save the entire populace from the Hell-fire by delivering Islam to them. This accomplishment is much greater than what books can do.

Also this fabricated hadith contradicts the Holy Qur'an. Allah ﷻ said:

لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ
فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ
وَأَنفُسِهِمْ عَلَى ٱلْقَٰعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَفَضَّلَ ٱللَّهُ
ٱلْمُجَٰهِدِينَ عَلَى ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

"Not equal are those of the believers who sit at home, (except those who are disabled by injury or are blind or lame), and those who strive hard and fight in the cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit at home."[138]

HADITH 74

The Holy Prophet ﷺ was once returning from a battle with his companions and he turned to them and said: "We have returned from the lesser Jihaad to the greater Jihaad, Jihaad-u-Nafs Jihaad Akbar i.e. to fight against your evil desires is the greatest."

Related by Bayhaqi and classified fabricated by Ibn Hajar who said this Khabar is not a saying of the Holy Prophet ﷺ but instead a saying of a man by the name of Ibrahim Ibn Abee Ablah.

This hadith is frequently quoted by cowards and hypocrites who don't want to die for Allah ﷻ. In this regards

[138] Surah Nisaa 4:95.

Allah ﷻ said:

كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۗ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

"Fighting is prescribed for you and you hate it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know."[139]

In regards to Jihad and its importance to Holy Prophet ﷺ said: *"He who died and didn't do Jihad and didn't make his intention to do Jihad; died on a branch of hypocrisy."*[140]

The great scholar of Islam Ibn-ul-Qayyim said this fabricated Hadith is obnoxious.

HADITH 75

He who eats with someone whose sins are forgiven will have his sins forgiven also.

Classified fabricated by Ibn Hajar.

This fabricated Hadith has no chain of transmitters likewise it contradicts the Holy Qur'an. Thus Allah ﷻ spoke about the wives of Prophet Nuh عليه السلام and Prophet Lut عليه السلام who were

[139] Surah Al Baqarah 2:216.
[140] Sahih Muslim (English trans.) Vol. 3, p. 1057, No. 4696.

both kafirs only to be destine to the Hell-fire, yet they ate with their believing husbands.

Allah ﷻ sets forth an example for those who disbelieve:

ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ ۖ كَانَتَا
تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ
ٱللَّهِ شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ﴿١٠﴾

"The wife of Nuh and the wife of Lut they were under two of Our righteous servants but they both betrayed them their husbands by rejecting their doctrine. So they Nuh and Lut avail them their respective wives not against Allah it was said: Enter the fire along with those who enter."[141]

Ibn Kathir has used this ayah in his tafseer to refute the above-mentioned fabricated hadith. Since Kafirs, Apostates and Hypocrites eat with the Muslims time and time again, such a hadith could never be authentic.

HADITH 76

The spider is a shaitaan transformed by Allah so kill it.

Related by Ibn Adee who said it was inauthentic.

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[141] Surah Tahreem 66:10.

The Holy Prophet ﷺ has specified what type of animals Muslims are allowed to kill and he did not include the spider as one off them.

Abu Sa'eed Al Khudri (ra) said the Holy Prophet ﷺ was asked which of the creatures a pilgrim in a state of Ihram could kill. He replied: *The snake, the scorpion, the rat; he should drive away the pied crow, but should not kill it; the biting dog, the kite and any wild animals which attack humans.*[142]

Ibn Umar (ra) said the Holy Prophet ﷺ said: *"A Muslim is allowed to kill the above mentioned animals whether or not he is on Hajj."*[143]

Also the fabricated khabar contradicts a sound hadith, which is found in Sahih Muslim: *"Verily Allah did not cause the race of those which suffered metamorphosis to grow and they were not survived by young ones. Monkeys and swine had been in existence even before the metamorphosis of the human beings, i.e. the Jews."*[144]

Whenever an animal undergoes a metamorphosis such an animal cannot reproduce, so if the spider had suffered a metamorphosis it would be unable to reproduce and consequently it would become extinct.

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[142] Sunan Abu Dawud (English trans.) Vol. 2, p. 487, No. 1844.
[143] Sunan Abu Dawud (English trans.) Vol. 2, p. 487, No. 1842.
[144] Sahih Muslim (English trans.) Vol. 4, p. 1400, No. 6438. Some Jews in the time of Prophet Dawud عليه السلام broke the Sabbath by setting their fish nets to catch fish on Saturdays. They justified their crime by saying they didn't do anything but instead the fish net caught the fish on their behalf. Allah's wrath kindled upon them so He turned those who actually broke the Sabbath into swine and those who saw them violating the Sabbath and didn't stop them He turned them into apes. See tafseer Ibn Kathir for verse 65 of Surah Baqarah.

HADITH 77

He who prays twenty rak'ah between Maghrib and Isha shall have a house built in the Paradise.

Related by Ibn Maajah and classified fabricated by Ibn Jawzee.

HADITH 78

A scholar of Islam will never become senile.

Classified fabricated by Ibn Abee Haatim.

HADITH 79

A reciter of the Qur'an will never become senile.

Classified fabricated by Suyooti.

HADITH 80

There shall arise a man from among my followers by the name of Muhammad Ibn Idrees (Imam Shafi). He will be more detrimental to my followers than Iblees. And there shall arise a man from among my followers by the name of Abu Haneefa, he will be the light of my Ummah.

Classified fabricated by Ibn Jawzee in his book of fabricated Hadith Vol. 1, p. 457.

The person who fabricated the above mentioned hadith is a member of the Hanafi school of thought. Once again we have

seen how fanaticism in regards to school of thought has caused a person to lie about the Holy Prophet ﷺ.

HADITH 81

Allah ﷻ has disallowed the recitation of the Holy Qur'an with a charming voice.

Related by Tabaraani and classified fabricated by Al Haythamee who said a liar was found in the chain of transmitters. .

This fabricated hadith contradicts the authentic traditions of the Holy Prophet ﷺ because on many occasions the Prophet ﷺ had encouraged his companions to recite the Holy Qur'an in a charming voice. The sahaabi Abu Musa (ra) was skilful in reciting the Holy Qur'an with a melodious voice so the Prophet ﷺ once said to him: *"O Abu Musa! Indeed you have been given one of the musical wind instruments of the family of David i.e. the ability to recite the Qur'an with a sweet voice."*[145]

Narrated Abu Huraira (ra): *"I heard the Messenger of Allah saying: Allah does not listen to anything as He likes to listen to the recitation of the Qur'an by His Prophet who recites it in an attractive audible sweet sounding voice."*[146]

In another hadith the Holy Prophet ﷺ said: *"He who doesn't recite the Qur'an with a charming voice is not one of us. It was asked what do you think if a person does not have a pleasant voice? He said: He should recite with a pleasant voice as much as possible."*[147]

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[145] Sahih Bukhari (Arabic/English) Vol. 6, p. 514, No. 568.
[146] Sahih Bukhari (Arabic/English) Vol. 9, p. 477, No. 634.
[147] Sunan Abu Dawud (English trans.) Vol. 1, p. 385, No. 1466. This Hadith was classified Sahih.

Hadith 82

He who recites while he is praying behind the Imam will have his mouth filled with fire on the Day of Judgement.

Related by Ibn Taahir in his book At-Tadhkira. He also classified it fabricated and said a Dajjal (liar) was found in the chain of transmitters.

The above-mentioned fabricated hadith gives the impression that it is haraam for a person to recite Surah Fatiha while praying behind the Imam. This issue is a matter of contention between the scholars past and present. They differ about the permissibility of reciting Surah Fatiha behind the Imam with three opinions.

1. It is wajib to recite Surah Fatiha in all the prayers when praying behind the Imam i.e. both in the silent prayer and the loud prayer.
2. It is wajib to keep quiet in all the prayers both in the silent prayers and the loud prayers.
3. When praying behind the Imam one should recite Surah Fatiha in the quiet prayers but not in the loud prayers since we all have to listen attentively to the Imam's recitation.

This last opinion is the most accurate and it is the school of thought of Imam Malik and Ahmad Ibn Hanbal.

The following Hadith Qudsi states that we should recite Surah Fatiha behind the Imam to ourselves in the silent prayers. Narrated Abu Huraira (ra) may Allah ﷻ be pleased with him from the Prophet ﷺ who said: *"A prayer performed by someone who has not recited the essence of the Qur'an (i.e. Fatiha) is deficient and he repeated the word three times, incomplete. Someone said to Abu Huraira: Even though we are*

behind the Imam? He said recite it inwardly to yourself."[148]

This Hadith Qudsi is evidence for reciting Surah Fatiha behind the Imam to ourselves in the silent prayers. As for the evidence for keeping quiet and listening attentively to the Imam in the loud prayers; is the ayah where Allah ﷻ said:

وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

"And whenever the Qur'an is being recited listen attentively and keep quiet in order that you may obtain Allah's mercy."[149]

It is haraam to have a conversation when the Qur'an is being recited. The same ruling goes for the athaanand the iqaamah.

HADITH 83

Whenever one performs a lot of Hajj and Umrah he or she is protected from poverty.

Related by al-Haamilee and classified fabricated by Ibn Hibbaan.

This hadith if acted upon can make life difficult for the Muslims. Every year there is a problem of overcrowding during the Hajj season. The Muslims who have already made Hajj should stay at home and give the opportunity to someone else who has not been for Hajj. The most pious Muslim to ever walk earth was the Holy Prophet ﷺ and he only made Hajj once in

[148] Sahih Muslim (English trans.) Vol. 1, P. 215 No. 775
[149] Surah A'raaf 7:204.

his lifetime.

HADITH 84

He who prayed two rak'ah of prayer in privacy without being seen by anyone except Allah and the Angels will be saved from the Hell-fire.

Related by Ibn Asaakir and classified fabricated by adh-Dhahaabee.

HADITH 85

The heart of a believer is Allah's dwelling place.

Classified fabricated by Az-Zarkashee and Ibn Taymiyya.

This fabricated hadith has another wording, which goes as follows:

Neither My earth nor My heavens are vast enough to contain Me but the heart of My believing servant does contain Me.

Sheikul Islam Ibn Taymiyya said this saying can be found among the Israaeelias and it's definitely not a saying of the Holy Prophet ﷺ.

This fabricated hadith is famous among Sufi circles. They are attracted to this fabricated hadith because they use it to promote their erroneous concept of incarnation. Incarnation is kufr, because Allah ﷻ does not dwell inside of His creation and He has never appeared on earth in the form of an Angel or

any human being. Anyone who believes that Allah ﷻ appeared on earth in the form of a human being is a Kafir. This is the aqeedah of Christians and Louis Farrakhan. Some Christians claim that Jesus عليه السلام was God in flesh. The Nation of Islam claim that Allah ﷻ appeared in the person of Master Fard Muhammad. Anyone who dies with this belief that Allah ﷻ appeared on earth in the form of a human being will be in the Hell-fire to abide forever.

In refuting this concept Allah ﷻ said:

﴿وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآيِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِىٌّ حَكِيمٌ ﴿٥١﴾

"It is not given to any human being that Allah should speak to him unless it be by revelation, or from behind a veil, or that He sends a Messenger (Angel) to reveal what he wills by His leave. Verily He is the Most High , the Most Wise."[150]

Also we say to the Christians if Jesus عليه السلام was God in flesh why did he rebuke the man who said to him: "O good master," by saying, "Why call me good, no one is good except God."[151]

Hadith 86

Madinah is holier than Makkah.

Related by Tabaraani and classified fabricated by adh-Dhahaabee.

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[150] Surah Ash-Shura 42:51. See Tafseer Ibn Kathir for this Ayah.
[151] See Matthew 19:17.

There is a difference of opinion among the scholars as to whether Makkah is holier than Madinah. It's our madhab (i.e. Hanbali school of thought) that Makkah is holier than Madinah. This view is also championed by Imam Abu Hanifa and Shafi. However Imam Malik and most of his students are of the view that Madinah is holier than Makkah. The great Maliki scholar al Qaadi Iyaad said Madinah is the most sacred place on earth because the grave of the Holy Prophet ﷺ is there.

The Jamhoor (majority of scholars) are of the opinion that Makkah is holier then Madinah because of the following ahaadith: *"On the authority of Abu Huraira (ra) who said the Holy Prophet ﷺ said: Salah in this Masjid of mine is better than a thousand salah in another mosque except Masjid Al Haraam in Makkah."*[152]

Salah performed at Masjid Al Haraam in Makkah is equivalent to one hundred thousand salah while salah performed at the Prophet's ﷺ mosque in Madinah is equivalent to a thousand salah, so how can Madinah be better than Makkah?[153]

On the authority of Abdullah Ibn Adee Ibn Hamraa Az-Zuhri who said: *"I saw the Messenger of Allah ﷺ, while he was on the back of his camel in Makkah on his way to Madinah for Hijrah, saying: By Allah you are the most sacred land of Allah and you are the most favourite place with Allah. Had it not been that my people drive me out from you I would never leave you."*[154]

Additionally Allah ﷻ has made mention of Makkah in the Holy Qur'an with the title **The Mother of All Cities**. So if Allah ﷻ gave Makkah this title how can one entertain the idea

[152] Sahih Muslim (English trans.) Vol.2 p.697 No.3209
[153] See Sharh Muslim by Imam Nawawi Vol. 9, p. 164.
[154] Sunan Tirmidhi No. 3925.

that there is a city, which is holier than Makkah. In this regards Allah ﷻ said:

وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ مُّصَدِّقُ ٱلَّذِى بَيْنَ يَدَيْهِ
وَلِتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا ۚ وَٱلَّذِينَ يُؤْمِنُونَ بِٱلْءَاخِرَةِ يُؤْمِنُونَ بِهِۦ ۖ
وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

"And this (The Qur'an) is a blessed book which We have sent down, confirming the revelations which came before it, so that you may warn the mother of all cities (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (The Qur'an) and they are constant in guarding their prayers."[155]

HADITH 87

Verily Allah does not accept a supplication (Du'aaa), which has a grammatical error in it.

Related by Taqi Subkee and classified fabricated by Mula Ali Qaari.

A grammatical error is not a reason to have one's Du'aa rejected. The du'aa that Allah ﷻ rejects is the Du'aa of a person who eats haraam food, or consumes haraam drink. Such a person will have his du'aa rejected for forty days. Drug abuse also causes one's du'aa and salah to be rejected for forty days.

[155] Surah Al An'aam 6:92. See tafseer Tabari for the explanation of this Ayah.

The Holy Prophet ﷺ said: *"Du'aa is worship (Ibaada)."*[156]

Since du'aa is ibaada no one is allowed to make du'aa to others other than Allah ﷻ. In this regards Allah ﷻ said:

قُلۡ إِنَّ صَلَاتِى وَنُسُكِى وَمَحۡيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ

"Say verily my Salah and my sacrifice, my living and my dying are for Allah the Lord of the worlds."[157]

Since du'aa is an act of worship and it is for Allah ﷻ .alone there should be no doubt in the people's minds that the Berailwis who make du'aa to humans or to the inhabitants of the graves are Kafirs outside the fold of Al Islam.

HADITH 88

If a people should enter a man's house, then he the owner of the house is their Ameer until they depart; it's incumbent on them to obey his orders.

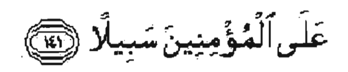
Related by Abu Na'eem and classified fabricated by Adh-Dhahaabee, who said a liar was found in the chain of transmitters by the name of Mualla Ibn Hilaal.

This fabricated khabar doesn't make sense because many times we visit the homes of weak Muslims and apostates to invite them back to Al Islam. How can an apostate be Ameer over the believers when Allah ﷻ said:

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[156] Sunan Abu Dawud (English trans.) Vol. 1. p. 387. No. 1474.
[157] Surah Al An'aam 6:162.

وَلَن يَجْعَلَ ٱللَّهُ لِلْكَـٰفِرِينَ



"And never will Allah grant to the disbelievers a mastery over the believers."[158]

However if the person whose home you visit is a practising Muslim; then no one has the right to lead him in salah in his own home, unless he appoints someone else to do so. In this regard the Holy Prophet ﷺ said: *"No man must lead another in prayer in his house i.e. in the house of the latter or where the latter has authority, or sit in his place of honour without his permission. Shu'bah said: I asked Ismail what is the meaning of his place of honour? He replied his throne."*[159]

HADITH 89

The Jumu'ah prayer is compulsory on fifty men and whenever they are less than fifty, Jumu'ah is not compulsory on them.

Related by At-Tabaraani and classified fabricated by Adh-Dhahaabee.

There is no specified number mentioned in the authentic traditions for the Jumu'ah prayer. Hence we are allowed to perform Jumu'ah even if we are only three.

In Europe, the Americas and the Caribbean, there are a lot of mosques where Jumu'ah prayers is performed and the

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[158] Surah An-Nisaa 4:141.
[159] Sunan Abu Dawud (English trans.) Vol. 1 p. 153, No. 582.

congregation doesn't reach fifty devotees. If we should go by this fabricated khabar many people in various parts of the world would have to abandon their Jumu'ah prayers.

It is Sunnah Muakkadah to make ghusl for every Jumu'ah prayer. One should recite Surah **The Cave** on Jumu'ah day (this is Sunnah). Likewise we should try to reach the mosque before the Imam ascends the mimbar in order to receive special blessings from Allah ﷻ. Even though Jumu'ah is not compulsory on women, they should attend as much as possible in order to grow in Imam. If a male should miss three Jumu'ah prayers consecutively he has committed a grave sin in Al Islam. Jumu'ah prayer is not compulsory on the traveller, the sick and the prisoner because he is not free. There is no harm in delivering the khutba in a language other than the Arabic language because the purpose of the khutba is to guide the ummah; so how can you guide the people if the khutba is not in a language that they understand.

HADITH 90

There is not a single Prophet who had a nocturnal emission (wet dream) for verily nocturnal emission is from the Shaitaan.

Related by Ibn Adee and classified fabricated by Adh-Dhahaabee.

HADITH 91

There will be no Mahdi and no Isa عليه السلام **i.e. the return of Jesus.**

Related by Al Haakim 4/441 and classified fabricated by Shawkaani and Saghaani.

This fabricated khabar contradicts the Qur'an and Sunnah. The coming of Isa عليه السلام was made mention of in The Holy Qur'an as well as in many authentic traditions of the Holy Prophet ﷺ. Thus it's not befitting of a Muslim to reject faith in it. In regards to the return of Isa عليه السلام, Allah جل جلاله said:

وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾

"And he, Isa عليه السلام ***the son of Maryam is a divine sign for the Day of Judgement, therefore have no doubt concerning it. And follow Me, Allah i.e. be obedient to the commandments of Allah. This is the straight path."***[160]

Ibn Kathir said that this ayah is referring to the return of Isa عليه السلام at the end of time. He shall return as an Imam who will rule with equality and justice.[161]

The number of ahaadith referring to the descent of Isa عليه السلام in the end of time have reached the level of Mutawaatir.

On the authority of Abu Huraira (ra) who said: *"The Apostle of Allah has said: By Him in whose hands is my soul, surely Isa* عليه السلام *the son of Maryam will soon descend amongst you as a just ruler; he will break the cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it. And a*

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[160] Surah Zukhruf 43:61.

[161] See Tafseer Ibn Kathir for the Tafseer of Surah Zukhruf verse 61.

single prostration to Allah will be better than the whole world and what it contains."[162]

In another hadith the Prophet ﷺ said: *"How will you be when the son of Maryam i.e. Isa* عليه السلام *descends amongst you while one of your own men is your leader."*[163]

The great Islamic Scholar Ibn Khaldoon said in his Muqaddimah: *"Know that it is the belief of the Muslims of different generations that there will come a man from the Prophet's family called Mahdi who will help this religion of Al Islam. He will rule with equality and justice; all the Muslims will follow him and he shall bring all the Islamic regimes underneath his sway. The Dajjal will also appear as a sign of the hour. Isa* عليه السلام *will come after the Dajjal and kill him. Isa* عليه السلام *will pray behind the Mahdi in Salah."*[164]

It is the aqeedah of Ahlus Sunnah wal Jamaa'ah that the Mahdi will appear in the end of time to lead the Muslims to glory and victory over their enemies. He shall do so by bringing all the Islamic regimes under his dominion and rule. The Holy Prophet ﷺ said in this regard: *"If there is one day left of this dunya Allah* ﷻ *shall prolong that day until a man from my household appears. His name will be like mine and his father's name i.e. Muhammad Ibn Abdullah. He shall fill the earth with equality and justice the way it is filled with tyranny and oppression."*[165]

The Shias exaggerate in their belief about the coming of the Mahdi. They claim he is their twelfth Imam whose name is **Muhammad Ibn Hasan Al Askaree**. He disappeared at the age

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[162] Sahih Bukhari (Arabic/English) Vol. 4, p. 36. No. 657.
[163] Sahih Bukhari (Arabic/English) Vol. 4, p. 437. No. 658.
[164] See Muqaddimah by Ibn Khaldoon p. 555.
[165] Sahih Jami As-Saghir Vol. 6, p. 70. No. 5180.

of five and today he is one thousand and fifteen years old and he is (they believe) still alive. He is residing in a tunnel and he shall re-emerge as the Mahdi. When he comes he shall put life into Abu Bakr (ra) and Umar (ra), resurrect them from their graves and crucify them because they were the two idols of Quraish who usurped the caliphate from Ali (ra). This aqeedah of the Shias is farfetchedness and no one believes in it except a person who is suffering from animal stupidity, pathetic insanity and chronic hypocrisy.

HADITH 92

The Mahdi shall come from the lineage of my uncle Abbaas.

Related by Ad-Daar Qutnee and classified fabricated by Ibn Adee who said a liar was found in the chain of transmitters by the name of Muhammad Ibn al Waleed.

This fabricated khabar is in conflict with the authentic tradition of the Prophet ﷺ. Thus the Holy Prophet ﷺ said about the Mahdi: *"The Mahdi shall be from my family, from the lineage of Fatima."*[166]

It is the belief of Ahlus Sunnah Wal Jamaa'ah that the Mahdi will be from the lineage of Fatima and not the lineage of Al Abbaas or anyone else.

HADITH 93

He who knows himself knows his lord.

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[166] This is an authentic Hadith narrated by the Prophet's wife Umm Salama. See Sahih Al Jami As Saghir Vol. 6, p. 70, No. 5180.

Mentioned in Al Maqaasid by As Sakhaawi p. 198.

Classified fabricated by As-Suyooti and Imam Nawawi. The scholars of Hadith said this khabar is not a hadith but instead it's an Israeelia i.e. the Jewish sayings.

This hadith is extremely dangerous as it's in conflict with the Islamic Aqeedah. It gives the false notion that man can be compared to Allah ﷻ. The ninety-nine names and attributes of Allah ﷻ should not be understood in human form. This is called Tashbeeh i.e. to liken the creator to His creation. Anyone who makes Allah ﷻ similar to His creation in His person or His names and attributes is a Kafir. Hence Allah ﷻ sees, speaks and hears but not like us. We see as the creation and Allah ﷻ sees as the Creator. Our ability to see is limited while Allah's ability to see is unlimited. We believe in Allah's names and attributes without making Him similar to His creation because Allah ﷻ said:

لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ

"There is nothing in the heavens above nor the earth below which is like unto Him, and He is All-Hearer the All-Seer."[167]

Likewise Allah ﷻ said in this regard:

[167] Surah Shura 42:11.

قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾ ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴿٤﴾

"Say He is Allah, the One. Allah As Sāmad i.e. the Self-Sufficient Master, whom all creatures need, He neither eats nor drinks. He begets not nor was He begotten, and there is none co-equal or comparable unto Him."[168]

HADITH 94

Make your Tawassul with my Glory (Jahh) for verily my Glory in the sight of Allah is great.

Classified fabricated by Sheikul Islam Ibn Taymiyya who said this khabar is devoid of a known origin i.e. chain of transmitters.

The Arabic word Tawassul implies seeking a means of nearness to Allah ﷻ. There are two types of tawassul lawful and unlawful. The type mentioned in the above mentioned fabricated hadith is unlawful. We are not allowed as Muslims to make tawassul with the Glory of the Prophet Muhammad ﷺ. The lawful tawassul is of three types. To draw near to Allah ﷻ by calling upon Him by His ninety-nine names and attributes. Or to ask someone who is pious to make du'aa for you. And to draw near to Allah ﷻ with your pious deeds.

The people who believe that it is permissible to make tawassul with the Glory of the Prophet ﷺ rely heavily on the hadith of the blind man.

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168. Surah Al-Iklas 112

It was reported by Ahmad and others with an authentic chain of narrators from Uthmaan Ibn Haneef (ra): *"A blind man came to the Prophet ﷺ and said, supplicate to Allah that He should cure me of my blindness. So he said if you wish I will supplicate to Allah for you and if you wish I will delay that, for that is far better for you. So he the blind man said supplicate to Him. So he ordered the blind man to perform wudhu and to perform it well, and to pray two rakahs, and to supplicate with this Du'aa "O Allah I ask You and I turn to You by means of Your Prophet Muhammad (i.e. by means of his Du'aa) the Prophet of mercy, O Muhammad I have turned by means of you (i.e. your Du'aa) to my Lord in this need of mine, so that it may be fulfilled for me, O Allah accept him as a supplicant on my behalf, and accept my supplication for him, (to be accepted for me)". He said, so the man did it and he was cured of his blindness.*[169]

The people who promote the idea of making tawassul with the Glory of the Prophet ﷺ rely on this hadith for their evidence; however this hadith is evidence against them. Instead it's an evidence for those who disallow this type of tawassul. This is so because the tawassul of the blind man was through means of the Holy Prophet's ﷺ du'aa and the proofs for what we say are many taken, from the hadith itself, and most importantly:

1. The reason why the blind man came to the Prophet ﷺ was for him to make a du'aa for him, as he said: *"Supplicate to Allah ﷻ and ask Him to cure me of my blindness"*. So he sought to use the Prophet's du'aa as a means of nearness to Allah, ﷻ since he knew that the du'aa of the Prophet ﷺ was more likely to be accepted

[169] It was reported in Al Musnad Vol. 4, p. 138, and by At-Tirmidhee Vol. 4, p. 281-282, and Ibn Maajah Vol. 1, p. 418.

by Allah ﷻ than the du'aa of others, and if the intention of the blind man was to seek nearness to Allah ﷻ by means of the Prophet's Glory or status or his right, then he would have no need to go to the Prophet ﷺ, or to ask him to make du'aa for him, rather he would have sat in his house, and supplicated to his lord saying for example "O Allah I ask You by the Glory of Your Prophet and his station with You that You cure me and enable me to see." But that is not what he did. Why? Since he was an Arab and knew very well the meaning of tawassul in the Arabic language and knew that it was not a word said by a person with a need, mentioning the name of the person as an intermediary. Rather it had to include coming to one whom he believed to be pious and have knowledge of the book and the sunnah and ask him to make du'aa for him.

2. The Prophet ﷺ promised that he would make du'aa for him after advising him of what would be better for him, and this was his saying, *"If you wish I will supplicate for you, and if you have patience, that is better for you"*. And this second matter is what he indicated in the hadith which he narrated from His Lord, the Blessed and Most High; thus he said: *"When I afflict My servant in his two beloved ones, that is his eyes, and he observes patience, then I give him Paradise in place of them"*.[116]
3. The blind man's insistence that he should supplicate for him, as he said to the Prophet, "Supplicate to Him" means that the Messenger ﷺ definitely did make du'aa for him, since he was the best at fulfilling a promise and he had already promised to make du'aa for him if he wished as it is mentioned in the Hadith that preceded. The blind man preferred that he make a du'aa for him to be cured. Also the Holy Prophet ﷺ out of his mercy

[116] Sahih Al Bukhari (Arabic/English) Vol. 7, p. 377, No. 557.

and desire that Allah ﷻ should answer his du'aa for him ordered him to make wudhu properly and pray two rak'ah, and then to make du'aa himself. Hence Allah ﷻ said in regards to these pious acts of the believers:

وَٱبْتَغُوٓاْ إِلَيْهِ ٱلْوَسِيلَةَ وَجَـٰهِدُواْ فِى سَبِيلِهِۦ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

"And seek the means of nearness (waseelah) to Him."[171]

After analysing our argument against making tawassul by the Glory of the Prophet ﷺ it becomes clear to all who Allah ﷻ has blessed with sincerity that this form of tawassul is not allowed in Islam because no Sahaabah did it. Not only does this form of tawassul makes the Muslims resemble the Christians who make tawassul with the Glory of Isa عليه السلام, but it is also Bid'ah (a cursed innovation). Their argument that the blind man made tawassul with the Glory of the Prophet Muhammad ﷺ is a lie because he said to the Holy Prophet ﷺ "*Supplicate Allah for me to be cured of my blindness*". Hence it's clear that he made tawassul with the du'aa of the Prophet ﷺ. So we are only allowed to make tawassul with the Righteous people by means of their du'aa (supplication) when they are alive. But as for making tawassul with their glory when they are dead, this is haraam and a bid'ah. It is for this reason Umar (ra) the second Caliph approached the Prophet's uncle Abbaas (ra) and said *"We used to use the Holy Prophet for Tawassul when he was alive and Allah used to give us rain at times of drought, now since the Prophet is no longer with us we will use the uncle of*

[171]. Surah Al-Maaidah 5:35.

the Prophet ﷺ as our tawassul. And it did rain after Abbaas prayed."[172]

HADITH 95

Allah the Most High has promised this house (the Ka'ba) that six hundred thousand worshippers shall visit it yearly for Hajj and if this number is not present He shall make it up with the Angels.

Related by Al Gazaali and classified fabricated by Al Haafidh Al Iraqi.

HADITH 96

Verily Allah has Angels whom He has assigned to transport the Deeds.

Classified fabricated by Sakhaawi see Al Asraar p. 148.

There are Angels who transport the souls of Allah's servants as it is made mention in Qur'an but not their actual bodies.

HADITH 97

The white rooster is my friend and a friend of my friend and a enemy of my enemy.

Classified fabricated by Ibn Jawzee .

[172]. Sahih Bukhari (Arabic/English) Vol. 2, p. 66, No. 123.

There are other fabricated ahaadith about the white rooster, such as: *"Keep at your homes the white rooster for verily a home which there is a white rooster will not be visited by the Shaitaan nor a magician."*

"The white rooster is beloved by me and loved by my beloved i.e. Angel Jibreel ﷺ*."*

"Do not abuse the white rooster because it is my friend and the friend of my friend. And its enemy is also my enemy, and the one who has sent me with the truth if the people should know about its value they would buy it feathers with gold and silver. And verily the Jinn are driven away with its voice upon hearing it." *See Al Asraar p. 206.*

The voice of the rooster is beautiful and has many merits to it. However we should not exaggerate in our love for the rooster and fabricated ahaadith in its regard, like the four which I have mentioned previously. The voice of a rooster doesn't drive away the Shaitaan but instead it's the recitation of the Holy Qur'an and Athaan that drives away the Shaitaan, especially Surah Baqarah. Hence the Prophet ﷺ said: *"Do not turn your homes into graveyards, recite Surah Baqarah in your homes for verily a home which Surah Baqarah is recited cannot be visited by the Shaitaan i.e. for three days and three nights."*[173]

Among the merits of the rooster is the authentic saying of the Holy Prophet ﷺ: *"When you hear the crowing of the rooster, ask for Allah's blessings for (their crowing indicates that) they have seen an Angel. And when you hear the braying of donkeys, seek refuge with Allah from Shaitaan for (their braying indicates that) they have seen a Sahitaan."*[174]

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173. Sahih Muslim English trans. Vol. 1, p. 377, No. 1707.
174. Sahih Bukhari (Arabic/English) Vol. 4, p. 332, No. 522.

Likewise I have come across another authentic tradition in Musnad Ahmad where the Holy Prophet ﷺ said: *"Do not abuse the rooster because it wakes you up for your salah."*[175]

HADITH 98

Music sows hypocrisy in the hearts like the water causes the crops to germinate.

Classified fabricated by Imam Nawawi who said it's a saying of the scholars and not a hadith. Even though this khabar is fabricated no one can deny the meaning is sahih (authentic). This is so because there are many evidences from Qur'an and Sunnah to prove the evil effects of music and to prove that it is haraam. Since the above fabricated khabar is authentic in its meaning its permissible for Muslims to quote it as long as they avoid saying the Holy Prophet ﷺ said or use the phrase, there is a hadith that says: "Among the many evidences proving that the above khabar is sahih in its meaning is Allah's words,"

أَفَمِنْ هَـٰذَا ٱلْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾ وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾

"Do you then wonder at this recital (Qur'an) and you laugh at it and weep not (like the believers do) Wasting away your precious lifetime in pastime and amusements (singing etc)."[176]

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175. Musnad Ahmad Vol. 5, p. 193.
176. Surah An-Najm 53:59-60.

While commenting on the word Saamidoon Ibn Kathir wrote: Ibn Abbaas (ra) states that this refers to singing and this is also the verdict of Ikrimah.

The kafir entertainment industry is competing with Allah ﷻ for the attention of the Muslims specifically and mankind generally. Hence people today waste their time away with the music and movies of Hollywood and Bollywood instead of learning their deen. Because of this reality the average Muslim you meet in any country today is jaahil with no taqwa.

One of the many signs before the Day of Judgement is that religious knowledge will disappear from the Muslim communities. See Sahih Bukhari Vol. 9, p. 151, No. 187.

In addressing the problem of the Shaitaan competing with Allah ﷻ for our attention the Qur'an states:

وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾

"And of mankind is he who purchases idle talks (i.e. music, singing etc) to mislead men from the path of Allah without knowledge and makes a mockery of Allah's path (i.e. Qur'an). For such there will be a humiliating torment (in the Hell-Fire)."[177]

I have met many Muslim children who memorise many lyrics from the albums of Hollywood singers yet these same children cannot recite Surah Fatiha properly. This is so because

[177]. Surah Luqman 31:6 See Tafseer Ibn Kathir for this Ayah.

the Shaitaan was successful in keeping them away from the Qur'an with music.

Music is the Qur'an of the Shaitaan, thus anyone who listens to music soon and very soon that person will commit Zina*. Because the music plays on their emotions and puts them in the mood for zina. It is for this reason womanisers have an expensive sounds system in their cars. Likewise men and women who are promiscuous go to the night-clubs and discos for their partners, because the music in the night-clubs puts people in the mood to commit zina.

In commenting on this reality Allah ﷻ states:

وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَـٰدِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ ٱلشَّيْطَـٰنُ إِلَّا غُرُورًا

"And excite any of them whom you can among them with your sweet voice, make assault on them with your cavalry and your infantry mutually share with them wealth and children, and make promises to them. But Shaitaan promises them nothing but deceit." [178]

On commenting on this ayah Mujaahid said: The phrase your sweet voice means music. Music that the Shaitaan uses to trap people in his web of disobedience to Allah ﷻ.

* The word Zina covers fornication and adultery but the punishment for the two main crimes is different which is 100 lashes for the one who commits fornication and one year of exile from the community. While the punishment for adultery is stoning to death. Please note that the scholars of Islam have agreed unanimously among themselves that their punishments can only be carried out in the Islamic State

[178] Surah Israa 17:64.

In describing the sincere servants of Allah ﷻ the Qur'an states that they avoid gatherings where there is music.

وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّوا۟ بِٱللَّغْوِ مَرُّوا۟ كِرَامًا ﴿٧٢﴾

"And those who do not witness falsehood, and if they pass by some evil play or talk, they pass by it with dignity."[179]

Imam Abu Bakr Hassaas while commenting on this verse states: *"Imam Abu Hanifa says that evil play and talk (zoor) refers to singing and Music."*[180]

Contrary to common held beliefs there are a number of sahih (authentic) ahaadith, which clearly point to the indisputable fact that musical instruments (i.e. wind and string) are prohibited by the Islamic Shariah. Hence we are not allowed to play them nor listen to them.

Narrated Abu Amir (ra): That he heard the Holy Prophet ﷺ saying *"From among my followers there will be some who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and use of musical instruments as Halaal (lawful)."*[181]

We are not even supposed to listen to a bell much less to listen to wind and string instruments. In this regards the Holy Prophet ﷺ said: *"The Angels will never enter a home where there is a bell."*[182]

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179. Surah Al-Furqaan ....25.:72.
180. See Ahkaamul Qur'an Vol. 3, p. 347.
181. Sahih Bukhari (Arabic/English) Vol. 7, p. 345, No. 494.
182. Musnad Ahmad Vol. 2, p. 366.

In another hadith the Holy Prophet ﷺ said: *"The bell is the Shaitaan's musical instrument."*[183]

HADITH 99

A Shaikh is like a Prophet among his people.

Classified fabricated by Ash-Shawkaani and many others.

This khabar has another wording which says:

A Shaikh in his community is like a Prophet among his people, they benefit from his knowledge and learn from him good Adab.

The scholars of hadith say these two sayings are not ahaadith of the Holy Prophet ﷺ but instead they are sayings of the Islamic scholars past and present.

They also say that these two sayings even though they are not hadith they are authentic in their meanings. Because there is an authentic hadith that carries the same meaning as these two khabars. Thus the Holy Prophet ﷺ said in an authentic khabar: *"The Islamic scholars are the inheritors of the Prophets."*[184]

The Muslim community should love and respect the sincere scholars because Allah ﷻ and His Rasool ﷺ have made it incumbent upon them to do so, hence Allah ﷻ said:

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183. Sahih Muslim English trans. Vol. 3, p. 1163, No. 5279.
184. Sahih Bukhari (Arabic/English) Vol. 1, p. 59, No. 67.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ

"O you who believe obey Allah and obey His Messenger and those who are in authority from among you."[185]

All the commentators of the Qur'an agree that this ayah means the leaders and the Islamic scholars are the ones who are in authority from among us. Thus we are supposed to love, respect and obey them if they obey Allah ﷻ and His Messenger. However if they sell out and go against Qur'an and Sunnah, we're not supposed to obey them because there is no obedience to the creation while you are disobeying the Creator.

HADITH 100

Necessity knows no law.

Classified fabricated by Adh-Dhahaabee.

The scholars of Islam say this saying is not a hadith but instead it's a saying of the Islamic jurist. Hence the meaning is authentic and it is permissible for the Muslims to act upon it. For example, Allah ﷻ has given us the permission to eat pork if we are starving and there is nothing else by which we can eat to save ourselves. Thus He ﷻ said:

[185] Surah An-Nisaa 4:59.

إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾

"Allah has forbidden you only the "Maytata" (i.e. animals that die by themselves) and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah or has been slaughtered for idols etc, or which Allah's name hasn't been mentioned while slaughtering. But if one is forced by necessity without disobedience nor transgressing due limits, then there is no sin for him. Truly Allah is off Forgiving Most Merciful."[186]

Likewise we are allowed to renounce Islam when persecuted, the way Ammaar Ibn Yaasir (ra) renounced Islam with his tongue when the arch enemy of Islam Abu Jahl was persecuting him for taking his shahadah.

Even though apostasy is the worst crime under the heavens we are allowed to apostate with our tongues to save our lives as long as our hearts are firm with Iman (faith).

In this regards Allah ﷻ said:

مَن كَفَرَ بِٱللَّهِ مِنۢ بَعْدِ إِيمَٰنِهِۦٓ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ

"Whoever disbelieved in Allah after his belief, except him who is forced to do so while his heart is centred with Iman."[187]

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186. Surah Al-Baqarah 2:173.
187. Surah An-Nahl 16:106.

The great commentator of the Holy Qur'an Ibn Abbaas said this ayah was revealed when Ammaar Ibn Yaasir (ra) the Sahabi apostated with his tongue due to the severe persecution Quraish unleashed against him for the sake of his Deen, Al-Islam.[188]

Likewise even though alcohol is haraam a person who is choking to death and didn't find any liquid to drink except alcohol to save his life is allowed to so do so. Thus the khabar is a fiqh ruling used by the Islamic jurist past and present therefore its meaning is authentic i.e. **necessity knows no law.**



188. See Tafseer Ibn Kafir Vol. 2, p. 609.